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LIVES WORTH LIVING

STUDIES OF WOMEN, BIBLICAL AND MODERN, ESPECIALLY ADAPTED FOR GROUPS OF YOUNG WOMEN IN CHURCHES AND CLUBS

By

EMILY CLOUGH PEABODY

THE UNIVERSITY OF CHICAGO PRESS
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TO THE

SUNDAY-SCHOOL CLASS OF YOUNG WOMEN

OF SOUTH CONGREGATIONAL CHURCH, CHICAGO

WHO FIRST USED THESE LESSONS

EDITORS' PREFACE

The present volume is a departure in some respects from the type represented by most of the books of this series, but in a direction already in part forecast by Mr. Johnson's *Problems of Boyhood.* It finds its motive and unity, not in that it deals with a single book of the Bible or a certain period of biblical history, but in that, like Mr. Johnson's book, it seeks to meet the needs of a special class in the community. It draws the material with which to meet these needs partly from the Bible, but partly also from the experiences of those who have lived in later than biblical times. It is based on the belief that God is the God of all ages and lands, and that all human experience has lessons of wisdom to teach those who have eyes to perceive them.

But it is especially characteristic of the book that it aims to bring the young women who study it face to face with the actual conditions of the present-day world in which they live, and to help them to think through some of the pressing questions with which they and their sisters have to deal today. This it does, not simply by way of illustration or incidental application of biblical teaching, but as a vital and central part of the

study. It recognizes the transcendent value of our sacred Scriptures for instruction and inspiration, but it also takes account of the necessity that we should know the world in which we live in order to know how to conduct ourselves in it. Ignorance, not simply of biblical teachings and moral principles, but of present-day facts, is the mother of much suffering on our part, and of much cruelty to others.

If ever we have half-consciously cherished the thought that such studies are fitted for the masculine but not for the feminine mind, we can think so no longer. The world is woman's as truly as man's, and women are claiming their undoubted right to think as earnestly and seriously about that world and its problems as their brothers.

Mrs. Peabody has put her book to the practical test of actual use with a class of young women in a city Sunday school. It is confidently believed that it will be found adapted to use by teachers in other schools and by leaders of other groups of young women. The attention of all such teachers and leaders is called to the "Suggestions to Teachers" contained in the appendix.

AUTHOR'S FOREWORD

The lack of suitable material for use in young women's classes in Sunday schools and clubs has prompted the publishing of these lessons which the author has used with success in her own classes of young women.

The growing sense of personal responsibility and the vision of a world-wide need supply to older young people the motive for a life of service and create the demand for wise teaching along these lines. Our young women are ready to devote themselves to Christian service when the meaning of true Christian womanhood in the home, the church, and the community is revealed to them. For this purpose the study of biography makes the strongest appeal. We are all influenced more by "living, concrete models than by abstract principles of virtue," and by what Professor Francis Peabody, of Harvard, has called "the contagion of personality which draws a little soul toward a great soul as a planet is drawn in its orbit round the sun."

In these days when one hears so much about the rights of woman, it seems fitting to recall some of the privileges and opportunities that have always been hers. At a time when friendship and the home are so easily robbed of their idealism, and

when public life reveals so much selfishness and dishonesty, we need to show our young people that the life that is worth living is the one lived for the betterment of someone else. In the hope that the significance of lives that are worth living may lead other lives into noble and ennobling service, these lessons offer their message to the young women who shall study them.

Grateful acknowledgment is hereby made to Thomas Nelson & Sons, of New York, for permission to use the Standard American Edition of the Revised Version in the quotations from the Bible; to George P. Brown & Co., of Beverly, Massachusetts; to Underwood & Underwood, of New York, and others for the use of illustrative material.

EMILY CLOUGH PEABODY.

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CHAPTER I—LESSON I

MARY OF BETHANY—THE TRUE FRIEND

The Bible Story

Now as they [Jesus and his disciples] went on their way, he [Jesus] entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things; but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her (Luke 10:38–42).

The Home at Bethany and Its Distinguished Guest

. . . . . .

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house.

Mary Meets Jesus after the Death of Lazarus

Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I

Brown's Famous Pictures No. 870 *Siemiradski*

CHRIST WITH MARY AND MARTHA

know that, whatsoever thou shalt ask of God, God will give thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this?

She saith unto him, Yea, Lord! I have believed that thou art the Christ, the Son of God, even he that cometh into the world.

And when she had said this, she went away, and called Mary her sister secretly, saying, The Teacher is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.)

The Jews then who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. The Jews therefore said, Behold how he loved him! (John 11:18–36).

. . . . . .

Jesus therefore six days before the Passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. But Judas Iscariot, one of his disciples, that should betray him, saith, Why was not this ointment sold for three hundred shillings, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. Jesus therefore said, Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always (John 12:1–8).

Mary and Her Alabaster Box

Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her (Matt. 26:13; cf. Mark 14:3–9).

An Interpretation of the Story

In the hill country, two miles east of Jerusalem on the road to Jericho, was the quiet little village of Bethany, with its flat-roofed houses and terraced walls. Surrounded by olive groves and fig gardens and the graceful date palms, which probably gave the place its name, the village nestled among the rugged slopes of the Mount of Olives on the southeastern side. Bethany

Bethany

was never remarkable, either for its wealth or beauty; but it has become memorable as the place where Jesus loved to visit his three friends, Lazarus and Mary and Martha.

By courtesy of The Bethany Girls, Chicago

BETHANY

The Home of the Three Friends

Our first glimpse of this home is when the sisters are preparing a dinner for their friend Jesus of Nazareth. We are not told how this acquaintance began, but it ripened into strong friendship, for Jesus loved Martha and her sister and Lazarus (John 11:5). Therefore it must have been a home where the best

things were cherished and the affairs of the Kingdom of God were considered of highest importance. Some have said that this was a home of wealth. However that may be, we know that riches of character and abundance of sympathy were to be found there, gladdening and satisfying the lonely man of sorrows who often had not where to lay his head (Luke 9:58).

No longer able to make his home in Nazareth and also driven out of Galilee and Samaria, the homeless man, who had less than the foxes and the birds of the air (Matt. 8:20), always found a welcome in this family circle at Bethany.

Martha's Ministry

On this particular occasion Martha, the elder sister, sought to show her loyalty and devotion by arranging an elaborate dinner. Her gift as housekeeper suggested her way of ministering to Jesus, and he gratefully accepted it, the affection of her heart expressing itself in the good things on her table. But, anxious as to the success of the feast, Martha wanted to make it Mary's way of ministering also, and was annoyed that her sister should leave her to serve alone: so she appealed to Jesus for his aid in securing Mary's assistance. Martha had not yet learned that Jesus had never meant his coming to bring burden and anxiety to anyone.

But Mary, as she assisted in the preparations, heard words of Jesus that made her forget her serv-

ing, and she stood and listened and finally sat down at his feet. Perhaps Jesus was repeating those words spoken first to his disciples at Jacob's well at Sychar, "My meat is to do the will of him that sent me and to accomplish his work" (John 4:34). Or possibly he was asking again that searching question, "Is not the life more than the food?" (Matt. 6:25).

Mary's Devotion

We are not told just what he was saying; we only know that Mary as she listened began to realize that although food was necessary for the body, even more the soul needed to be nourished; and that while Jesus would enjoy the feast spread before him, even more did his spirit crave companionship and sympathy; and that to be able to satisfy the soul-hunger was the highest form of hospitality. So Mary tried to look within the veil of outward things and understand what was deepest and most sacred to Jesus, as she sat at his feet listening to his words about the Kingdom.

Now Mary, we may believe, fully appreciated that Jesus was a guest in her home, but to Martha she did not seem to be taking her share in his entertainment. To Jesus, however, her part was the richest memory of the feast, and he called it the good part—the part that lasts (Luke 10:42; John 6:27).

Jesus' Blessing

What is said of Mary in the eleventh chapter of John presents a character similar to that which

Luke's story ascribes to her. Martha, the energetic, capable Martha, was the one who first heard of the arrival of Jesus after the death of Lazarus and hurried out to meet him; but Mary, the meditative Mary, still sat in the house. In response to the same words spoken by both sisters, but at different times ("Lord, if thou hadst been here, my brother had not died"), Jesus gave to Martha assurances of the life everlasting, but with Mary he wept.

Mary's Character

The affection of the Jewish friends who came from Jerusalem to comfort the sisters gives us the same impression of the loving influence of Mary upon them. They linger with her in the house; they follow as she goes to meet Jesus; they weep as she weeps; and some even come to believe in him whom she adores. These friends were not the common paid mourners frequently found at homes of mourning in those days. They were family friends from among the ruling class of the Jews.

Again we meet Mary at a feast. It is at Simon's house after Lazarus was restored to his home, and it is given as an expression of the sisters' gratitude for what Jesus had done for their brother. Jesus and his disciples were there and his disciples sat with them.

A Later Visit to Bethany

It was the time of the Passover, and while many were eagerly questioning whether or not Jesus

would appear at Jerusalem (John 11:55–57), he went to Bethany for a quiet Sabbath in preparation for the coming week, which promised to be the crisis of his life. Recent events had elated the disciples and assured them of the triumph of his Kingdom. But Jesus knew the hatred of the Pharisees, which would be satisfied with nothing but his death (John 11:45–53).

Jesus' Need of Friendship

Once again Mary looked within the veil of outward things and saw what no one else realized. Although rejoicing in her brother's presence with them, she felt the pain and sorrow in the heart of her friend. Again she chose that good part and sought to comfort Jesus with an act which might symbolize the power of his life and the everlastingness of love.

Kneeling at his feet Mary broke her alabaster box of precious ointment, anointing him. The breaking of the box set free the wonderful fragrance which spread until it filled the house. So this act of Mary reminded Jesus that even if men could destroy his body they had no power over his spirit, which like the fragrant ointment would spread abroad until it filled the world.

Mary's Gift

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John 12:24), he told his disciples

a few days later. So Jesus understood Mary, and her act comforted him, for he said of her, "She hath wrought a good work upon me. Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her" (Matt. 26: 10–14).

Mary's Instinct for Friendship

There is a real fascination about that Bethany home. And the reason for it is the picture it gives us of the best thing in the world—true friendship. Mary's life has the charm of one who forgets self in thought for another. Her gift "was not so much sympathy as the power to detect in those whom she met what was the main thing to be sympathized with" (Matheson). Of all that company of disciples she, more than anyone else, appreciated the deepest longings of Jesus. Her power may well be called an instinct for friendship, for she understood whether an unburdening of heart or an alabaster box was needed.

Our Opportunity in Friendship

The world today needs its Marys to help teach the lesson of friendship. Long after the menu has been forgotten, the companionship about the table remains the richest part of any feast. This is always true if there is present some Mary able to detect and satisfy what is deepest in the life of the guest. It is no new thought that the Christian life is

fundamentally a deepening friendship with God and man.

Central Idea of the Story

Mary's ability as a true friend to enter into sympathy with what was deepest and most sacred to Jesus.

Questions for Use in Teaching or Further Study

Questions marked with an asterisk (*) are intended to give the pupil opportunity for special thought and investigation, in the week following the lesson.

1. Locate and describe the village of Bethany and its surroundings.
2. Picture the probable home life of Lazarus and his sisters.
3. What must it have meant in those days to be one of the prominent families in a suburb of Jerusalem?
4. Describe the several visits of Jesus to Bethany.
5. What differing forms of ministry did the Bethany home offer?
6. What circumstances in Jesus' life at that time made the joys of such a home appeal especially to him?
7. What action of the Sanhedrin was occasioned by an incident in the Bethany home? (John 11:45–53.)
8. Why was it that Mary understood the imminent danger of the Master better than any of "the Twelve"?
9. Analyze the character of Mary and decide whether or not she had special gifts. How did Jesus feel about it?

10. Was anything necessary on the part of Jesus before Mary could offer her friendship?

11. What has Jesus said in regard to his friends? (John 15:13–17.)

12. Is Mary's ministry one that is needed today? If so, how may it be cultivated?

13. What are the qualities of true friendship?

*14. How sacred a thing is friendship to us?

15. Why is it that often the most elaborate entertainment fails to satisfy?

*16. How large is our world when measured by our friendships?

*17. Note the opportunities for friendship that come to you in your daily life this week, and in what ways they are an enrichment.

Reference Books

Books marked with an asterisk (*) should be read by as many of the class as possible. Books marked with a dagger (†) are in pamphlet form. This statement refers not only to this but to all succeeding lists.

Bird, Robert, *Jesus, the Carpenter of Nazareth.*
Burton, Henry, *The Expositor's Bible*, "Luke," chap. xx.
*Dawson, George W., *The Life of Christ.*
†Dungan, Irvine L., *The Master's Bethany.* Bethany Department, Winona Assembly, 4009 Lake Park Ave., Chicago.
Hastings, James, *Dictionary of the Bible*, article "Mary."
Kent, Charles F., *Biblical Geography and History.*
Matheson, George, *Representative Women of the Bible*, chap. xi.
Phelps, Elizabeth Stuart, *The Story of Jesus Christ.*
Smith, George Adam, *The Historical Geography of the Holy Land.*

CHAPTER I—LESSON II

Woman's Opportunity in Friendship

"The problem of life is the problem of friendship."[1]

All that I know
  Of a certain star
Is, it can throw
  (Like the angled spar)
Now a dart of red,
  Now a dart of blue:
Till my friends have said
  They would fain see, too,
My star that dartles the red and the blue!
  Then it stops like a bird; like a flower hangs furled;
They must solace themselves with the Saturn above it.
  What matter to me if their star is a world?
Mine has opened its soul to me; therefore, I love it.[2]

Aspects of the Subject

The enlargement of our world by intimacy with: (1) nature; (2) literature; (3) art; (4) music.

Cultivation of opportunities for friendship with people in: (1) our work; (2) our recreation; (3) our homes; (4) our church; (5) our community.

Being a "friend of God" (John 15:1–27; Exod. 33:11).

[1] Henry Churchill King, *Greatness and Simplicity of the Christian Faith*, p. 84.

[2] Robert Browning, "My Star."

General Survey[1]

The preceding lesson revealed through Mary of Bethany the meaning of true friendship, and suggested that our lives may be measured by our friendships. The purpose of today's lesson is to help us broaden and enrich our lives, so that we may be able to recognize the varying opportunities for friendship as they come through the routine of daily living.

Therefore, this lesson is the practical application of the spirit of Mary of Bethany to our own lives, in our homes, our work, our recreation, our church, and our community. Mary's gift appeared in the simple, unplanned-for events in her own home and that of a neighbor; but wherever the gospel is preached today her spirit of friendship is known. So our daily lives, "the product of the infinite ingenuity of God," may open to us at the most unexpected moments opportunities for priceless friendships with the world about us. This is likely to be true in proportion as our own lives are deep and rich and we are capable of appreciating the deep and sacred things in others. Therefore, we should strive for the largest possible enrichment of our own personality through an acquaintance with the world of nature, literature, art, God, and his children.

[1] To be read or reviewed in the class as a basis for questions and discussions.

Let us begin with nature and consider how things loved cease to be mere things and seem to possess almost a personal character. One who can count among his friends the birds, the sky, the trees, and flowers looks out upon a very different world from the person who has given no thought to these things. "The value of an education is not to make us seem to be greater to the world, but that the world and all life may seem greater to us." "The man or woman who sees that the fossil fern is a letter in the alphabet of God's great book of nature; who hears with his own ears the morning stars singing together, may not appear to those about him any better off or any more fortunate than the man who has never heard that these things exist, but *he* is richer, *he* is more fortunate, a thousand fold."

> Hast thou named all the birds without a gun?
> Loved the wood rose and left it on its stalk?
> Oh, be my friend and teach me to be thine![1]

Two travelers went into the Swiss mountains for their holiday. On their return their friends gathered about them and the poet tells us—

> 'Twas a buzz of questions on every side,
> "What have you seen? Do tell!" they cried.
> The one with yawning made reply,
> "What have we seen? Not much have I.
> Trees, mountains, meadows, groves and streams,
> Blue sky and clouds and sunny gleams."

[1] Ralph Waldo Emerson, "Forbearance."

The other, smiling, said the same,
But with face transfigured and eye of flame.
"*Trees, mountains, meadows, groves and streams,*
Blue sky and clouds and sunny gleams."

For those living in the country, nature may speak in a thousand different tongues, while the city dweller has parks and parkways, roof gardens and window boxes, with occasional trips beyond the city limits. These, together with the clouds, the stars, and the trees, render humble but suggestive service to those who have the eyes to see, the ears to hear, and the heart to appreciate.

The beauties of nature which you crave and fail to find in the world about you may be appreciated through literature. Cultivate a friendship with books and let your heart dance with Wordsworth's "Daffodils" and sing with his "Skylark." Browning's "My Star," Whittier's "Snowbound," and Sidney Lanier's "Song of the Chattahoochee" give us entrance to that world of nature where

One moment now may give us more
Than fifty years of reason;
Our minds shall drink at every pore
The spirit of the season.[1]

Establish friendships with the philosophers and the sages as well as with the poets. "I love to lose myself in other men's minds," wrote Charles Lamb, and Anthony Trollope said: "Booklore, my friends,

[1] William Wordsworth, "To My Sister."

is your pass to one of the greatest, the purest, and the most perfect pleasures that God has prepared for his creatures." "Literature presents the ideal of human life as it has expressed itself in the great institutions of family, state, church, and society. To feed the mind on ideals of a noble, elevated human life; to win fidelity to one's family through sweet pictures of pure household joys; to secure loyalty by thrilling accounts of the deeds of brave men and heroic women; to make righteousness attractive by pointed fable or pithy proverb or striking tale of self-sacrificing fidelity to the costly right against the profitable wrong; to inflame with the desire to emulate the example of patriot, martyr, and philanthropist—this is the social mission of good literature."[1]

Consider also the delight that comes through familiarity with the world of art and music. If you are so fortunate as to have access to an art gallery or to symphony concerts make every use of these opportunities to enrich your life. For those denied these privileges the inexpensive copies of the pictures by the old masters and the numerous musical inventions by which the power of Wagner, the sweetness of Mendelssohn, and even the expressive interpretation of a Schumann-Heink are a worthy substitute. To be able to recognize the genius and spirit of a Corôt; to hum a theme from a Beethoven

[1] W. DeW. Hyde.

symphony or a MacDowell music-poem helps make the world of music and art a friendly place in which to live. For by all these experiences one is entering into fellowship with noble and gifted souls.

But good as are nature and books and art, our sources of greatest happiness are found in our direct relations with living persons; for most experiences of life come through others. He who opens his heart in sympathy with art and nature is the one who appreciates most truly their hidden meaning. So with persons: we become the ideal friend when, like Mary of Bethany, we are able to enter into sympathy with what is deepest and most sacred in the life of another.

Therefore, consider the questions: "What is my relation to those about me, from the grocer's boy who comes every morning, to the new family just around the corner whom I have met but once?" "Have I earned the privilege to be a true friend to anyone and do I leave a feeling of friendliness in the hearts of others when I have spoken with them?" "Am I able to meet the smile, the tear, or the gesture which may be their means of self-revelation, with an answering sympathy and friendliness?"

The following are Alice Freeman Palmer's suggestions for enriching one's life: "(1) Commit something to memory every day. (2) Look for something beautiful every day. (3) Do something

for somebody every day." What new worlds we should enter if we followed these suggestions!

The saleswoman in a department store felt a sense of personal loss when the minister's wife, who had been a customer, moved away. The only means of acquaintance had been the occasional fitting of a suit, but it gave the opportunity for friendly courtesy and consideration. There is a big, hungry world all about us, eager, not so much for the delicacies from Martha's table, as for the joys of Mary's feast.

Recall the incidents of yesterday in your own life and consider whether there is a kindly feeling in someone's heart today because your life touched theirs; also whether your life has been made richer by someone's friendly word or smile.

Let me live in my house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man.[1]

Analyze the friendship of Mary, the Mother of Jesus, and her cousin Elizabeth; Robert Browning and his wife Elizabeth Barrett Browning; Maggie and Tom Tulliver in George Eliot's *Mill on the Floss;* also some heroine of a modern novel.

[1]Samuel W. Foss, "The House by the Side of the Road."

Consider your own friendship for your "chum," your teacher, your neighbor, your favorite character in history, and try to decide what is the basis of friendship in each particular case. Think of others whose friendship would ennoble your life and of still others whom your friendship would gladden, and consider ways in which the revelation of one's deepest interest and sympathies may be met by the genuine trust and appreciation of others.

Review your own life or any other that you know intimately, and prove the statement of President King at the beginning of the lesson, "The problem of life is the problem of friendship."

The highest satisfaction in our friendship with others depends upon that greatest friendship of all —our friendship with God. Nothing less than the culmination of all our friendships in him can satisfy the deepest needs of our life. Hence the cup of cold water given in the name of Christ becomes the symbol of discipleship; while Christ's own words, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me," are our trumpet call to a life of service. But, as Washington Gladden says, "Religion is friendship—friendship first with the Great Companion, of whom Jesus told us, who is always nearer to us than we are to ourselves, and whose inspiration and help is the greatest fact of human experience. To be in harmony with his purposes, to be open to his sugges-

tions, to be in conscious fellowship with him—this is religion on its Godward side. Then turning manward, friendship sums it all up. To be friends with everybody; to fill every human relation with the spirit of friendship; is there anything more than this that the wisest and best of men can hope to do?" For "every genuine love is both an evidence of the divine love and a preparation for it. If the true life is the life of love, we must learn it, not apart from men but among them. We draw near to God as we draw near to others. Our religious life is simply a deepening acquaintance or friendship with God."[1]

For Continued Thought

How may you and I enrich our lives and those of others by cultivating a "gift for friendship"?

Questions for Use in Teaching or Further Study

1. Recall the gift for friendship of Mary of Bethany and the different ways in which it found expression.
2. Are friendships a fundamental element of life? If you think so, why?
3. What is the basis of any true friendship?
4. Are our deepest friendships usually within the home?
5. What do we confess when we say we have but few friends?

[1] H. C. King, *Greatness and Simplicity of the Christian Faith.*

6. What relation does friendship with God bear to all other friendships of life?

7. Compare the beginning of the Christian life with the beginning of the highest type of friendship.

8. Give examples from history and literature of women as ideal friends.

9. Do you think that opportunities in friendship come more naturally to women than to men, or that women have a greater gift for true friendship? What of the friendship of David and Jonathan? (I Sam., chaps. 18–20.)

10. What opportunities have you to enrich your life by sympathetic appreciation of nature, art, literature, and music?

*11. How rich a personality are you able to offer to your friends?

*12. Someone has said that "the purpose of education is not to make a living, but to make a life." How may this thought ennoble our friendships? In what way may it broaden them?

*13. Trace the symbolical meaning in the scenery and circumstances of Robert Browning's poem, "By the Fireside," a monologue addressed by "a happy husband to his perfect wife."

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*Palmer, George Herbert, *Life of Alice Freeman Palmer.*
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Poems of Robert Browning, Lowell, Riley, Wordsworth, and others.
The Bible: Mary's Visit to Elizabeth (Luke 1:39–57).
Van Dyke, John C., *The Meaning of Pictures.*
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CHAPTER II—LESSON III

HANNAH—A NOBLE MOTHER

The Bible Story

Now there was a certain man of Ramathaim-zophim, of the hill-country of Ephraim, and his name was Elkanah . . . . and he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city from year to year to worship and to sacrifice unto Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests unto Jehovah, were there (I Sam. 1:1–3).

Hannah's Home

And when the day came that Elkanah sacrificed, he gave to Peninnah his wife, and to all her sons and her daughters, portions: but unto Hannah he gave a double portion; for he loved Hannah [although she had no children]. And her rival provoked her sore, to make her fret, because [she had no children]. And . . . . year by year, when she went up to the house of Jehovah, so she [Peninnah] provoked her; therefore she [Hannah] wept, and did not eat. And Elkanah her husband said unto her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons? (I Sam. 1:4–8.)

Hannah's Sorrow

So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest was sitting upon his seat by the door-post of the temple of Jehovah. And she was in bitterness of soul, and prayed unto Jehovah, and wept sore. And she vowed a vow,

Hannah's Prayer and the Mistake of Eli

Brown's Pictures—Miniature—508 *Opi*

CHILD SAMUEL PRESENTED TO ELI

and said, O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child, then I will give him unto Jehovah all the days of his life, and there shall no razor come upon his head.

And it came to pass, as she continued praying before Jehovah, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but I poured out my soul before Jehovah. Count not thy handmaid for a wicked woman; for out of the abundance of my complaint and my provocation have I spoken hitherto. Then Eli answered and said, Go in peace; and the God of Israel grant thy petition that thou hast asked of him. And she said, Let thy handmaid find favor in thy sight. So the woman went her way, and did eat; and her countenance was no more sad (I Sam. 1:9–18).

Hannah's Son

And they rose up in the morning early, and worshipped before Jehovah, and returned, and came to their house to Ramah: . . . . And Jehovah remembered [Hannah]. And it came to pass, when the time was come about, that Hannah . . . . bare a son; and called his name Samuel, saying, Because I have asked him of Jehovah.

And the man Elkanah, and all his house, went up to offer unto Jehovah the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned; and then I will bring him, that he may appear before

Jehovah, and there abide forever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only Jehovah establish his word. So the woman tarried and gave her son suck, until she weaned him (I Sam. 1:19–23).

Hannah Fulfils Her Vow

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of meal, and a bottle of wine, and brought him unto the house of Jehovah in Shiloh: and the child was young. And they slew the bullock, and brought the child to Eli. And she said, Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto Jehovah. For this child I prayed; and Jehovah hath given me my petition which I asked of him: therefore also I have granted him to Jehovah; as long as he liveth he is granted to Jehovah. And he (Elkanah and his household] worshipped Jehovah there (I Sam. 1:24–28).

Hannah's Devotion and Its Reward

But Samuel ministered before Jehovah, being a child, girded with a linen ephod. Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. And Eli blessed Elkanah and his wife, and said, Jehovah give thee seed of this woman for the petition which was asked of Jehovah. And they went unto their own home. And Jehovah visited Hannah and she . . . . bare three sons and two daughters. And the child Samuel grew before Jehovah (I Sam. 2:18–21).

An Interpretation of the Story

Hannah's Home

Hannah was one of the two wives of a wealthy Hebrew of an honorable family. Their home among the heights of Ramathaim-zophim was religious in so far as the outward observance of feasts and ceremonies was concerned, but its inner life was full of bitterness and discord. This was due, in large measure, to the jealous rivalries of polygamy, a practice which the Hebrews at this time shared in common with other ancient nations.

That Peninnah, the second wife, was the mother of several children, while Hannah had none, was the occasion of constant taunts and reproaches. To those early Hebrews motherhood was the crown of womanhood, while "a woman's kingdom was the woman's family; her empire was her motherhood; her metropolis was her nursery; her colonies were her children's children" (George Matheson). The ambition of many a Jewish woman was to be the mother of a prophet or a judge in Israel, and to have no share in the "coming generation" seemed a sign of one's unworthiness in God's sight. Knowing this to be true, Peninnah aimed all her blows at this open wound in Hannah's heart, choosing even the sacred time of the religious festivals at Shiloh for her heartless words.

Elkanah seemed not to appreciate either the disappointment of Hannah or the cruelty of Penin-

nah, and tried to bring about peace and happiness in his home by gifts and assurances of affection. But his kindness only increased the jealousy of Peninnah whose bitter tongue continued to taunt Hannah with her childlessness. Year by year this went on until at last Hannah's wounded heart could bear it no longer. The climax came at the time of the yearly festival at Shiloh which Elkanah attended with all his family. As head of the household he followed the custom of offering a sacrifice, a part of which was kept by the priests and the rest was given back to the worshiper that he and his family might feast on it as a part of their worship.[1] The distribution of the portions of this feast so roused the jealous hatred of Peninnah that she poured forth on Hannah words of anger and derision, seemingly forgetful that this was a most solemn season. So overcome with grief was Hannah that she left the sacred feast untasted, and wept bitterly. Elkanah, kind but failing to understand, tried to comfort her: "Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? Am I not better to thee than ten sons?" But Hannah found no comfort until, like many another godly Hebrew, she found it in prayer. The very intensity of her grief sent her to the "temple of Jehovah." We

[1] Consult Hastings, *Dictionary of the Bible*, under the word "Sacrifice." Elkanah's offering was evidently a peace-offering.

are drawn to this woman whose love of home and of children was so strong. Our hearts are moved as we behold her, kneeling alone and with tears, pouring out her soul. Her distress deceives the priest, Eli, who makes an accusation which a woman of her sensitive nature would resent. Her self-restraint under the taunts of Peninnah has taught her self-control, and she replies with womanly dignity and courtesy, "I am a woman of a sorrowful spirit. I have poured out my soul before Jehovah; for out of the abundance of my complaint and my provocation have I spoken."

Hannah's Prayer

And this was Hannah's prayer: "O Jehovah of hosts, if thou wilt indeed look upon the affliction of thy handmaid and remember me . . . . [and] wilt give unto thy handmaid a man-child, then I will give him unto Jehovah all the days of his life, and there shall no razor come upon his head." Notice in this prayer that Hannah did not ask for this child simply for her own gratification. Neither did she ask for it in order to silence the taunts of Peninnah. In her exaltation she leaves far behind her own personal desires as she catches a glimpse of God's claim upon her and her child. Satisfied with nothing less than his complete consecration to a life-long service in the sanctuary as a Nazirite, she sacrifices all her motherly claim upon him, that he may serve Jehovah forever.

The benediction of the high priest strengthened her faith, and Hannah "went her way and did eat; and her countenance was no more sad."

Hannah's Son

And Jehovah remembered Hannah and gave her a son; and she called his name Samuel, i.e., "heard of Jehovah," as a memorial of the circumstances of his birth. But there is more to the story. A baby boy with his smiles transforms the home. Hannah's sadness has turned to joy as, caressing her child, she recalls the experiences before his birth and dreams of what the future may bring to him. The provoking slurs of Peninnah are forever silenced, while Elkanah willingly recognizes the right of Hannah to direct the training of the God-given child toward the fulfilment of her vow. Samuel was regarded as a divine gift in answer to prayer. His mother in caring for his physical needs was his nurse and also his teacher as she directed his earliest thoughts toward the worship of Jehovah. Think of them sitting together in the Syrian twilight, the one telling, the other listening to, those wonderful events in early Hebrew history: the story of Joseph; the passing of the Red Sea; and the finding of the baby Moses. "Who is best taught?" asks the Talmud. "He that is taught of his mother." And so faithfully did Hannah fulfil her trust that she would not leave the child even to go to the

sanctuary at Shiloh until he was old enough to go with her.[1]

One has said: "A mother's teachings have a marvelous vitality in them; there is a strange living power in that good seed which is sown by a mother's hand in her child's heart in the early dawn of a child's being, when they two are alone together, and the mother's soul gushes forth on her child and the child listens to his mother as a God; and there is a deathless potency in a mother's prayers and tears for those she hath borne which only God can estimate."[2]

Hannah's Vow Fulfilled

When the child Samuel was about three years old, Hannah returned to the well-remembered spot where she had offered her prayer, and with an offering of three bullocks, an ephah of meal, and a bottle of wine (the size of the offering showing this to be a special occasion) she gave back to God the sacred gift intrusted to her care. "Noble in her spirit of endurance in the time of trial, Hannah is still more noble in the spirit of self-denial in the time of prosperity. It was no common grace that could so completely sacrifice all her personal feelings and so thoroughly honor God."[3]

[1] For an example of similar devotion consult Allen, *Life of Phillips Brooks*, II, 380.

[2] W. L. Alexander.

[3] Blaikie, *Expositor's Bible.*

The boy was vowed
Unto the temple service. By the hand
She led him, and her silent soul the while,
Oft as the dewy laughter of his eye
Met her sweet serious glance, rejoiced to think
That aught so pure, so beautiful, was hers,
To bring before her God.

Hannah's Devotion

"I give thee to thy God—the God that gave thee
A well-spring of deep gladness to my heart!
And precious as thou art,
And pure as dew of Hermon, he shall have thee,
My own, my beautiful, my undefiled!
And thou shalt be His child.

Therefore, farewell! I go, my soul may fail me,
As the stag panteth for the water brooks,
Yearning for thy sweet looks,—
But thou, my first-born, droop not, nor bewail me!
Thou in the shadow of the Rock shalt dwell,
The Rock of Strength. Farewell!"[1]

"And they slew the bullock and brought the child to Eli." Hannah alone speaks, reminding Eli that she is the woman who stood in this very place praying in deep distress and that God had answered her prayer and given her this son; "therefore also I have granted him to Jehovah; as long as he liveth he is granted to Jehovah."

We are not told what response Eli made or what arrangements he had for caring for this young

[1] Mrs. Felicia Hemans.

child. Eli was now such a feeble old man and his sons, Hophni and Phinehas, were such wicked men, that Shiloh does not seem to have been a very safe place for him. But Hannah, doubtless, recalled the stories she had told her boy of God's care of Joseph and of Moses when they were children, and knew that Samuel was as truly God's child and would have his care. That Hannah returned to her house with a deep, abiding joy in her heart none can doubt. Whether it found expression in the literary form of I Sam. 2:1–10, the critics are not agreed; many say that this song is wholly unsuited to Hannah's position and circumstances, and was composed much later in celebration of some national event. In any case, the spirit of it is hers as she tries to express thankfulness for "answer to prayer, deliverance from trial, and fulfilment of hopes."

One beautiful last picture we have of the mother-love of Hannah carrying to Samuel a little robe as she goes each year with the family to the sacrifice at Shiloh. How much this annual reunion must have meant to them all! What were Hannah's thoughts as she fashioned the little garment, making it larger year by year! What a reminder to Samuel of an absent mother's love!

"Hannah's faith found its largest fulfilment, not in the birth and infancy of her son, but in the purity and strength of the prophet-judge and his

illustrious career. The answer to Hannah's prayer was the prayerfulness of Samuel. And when God awards the honors for noble service, the crown will go to Hannah as well as to Samuel."

Central Idea of the Story

Each child, a gift *from* God, should be a gift *to* God. It is the mother's task to teach the child to regard every place of service a house of God.

Questions for Use in Teaching or Further Study

1. Picture the life of Hannah in her home, and explain why the lack of children was such a grief.
2. What do you think of the character of Elkanah?
3. If Hannah had been the only wife, what conditions would probably have been different?
4. What indications are there in this lesson that the Hebrews practiced a family as well as a national religion?
5. How did they regard Jehovah? What was their attitude toward the gods of other peoples?
6. Put into simpler form the prayer of Hannah and tell what came of it.
7. Was Hannah's vow a bargain with God? If so, what considerations explain it? Is it right for us today to make such bargains between ourselves and God?
8. Explain how the very cause of Hannah's distress became a means of good to her. What converted a trial into a blessing?

9. What fundamental virtues of the home are emphasized in the story of Hannah? Can we apply these to the complex life of today?

10. What was Hannah's ideal of motherhood? Compare it with that of the present day.

11. What was Hannah's ideal for her child? Have the parents of today a similar ideal for their children?

*12. What obligations has a mother (*a*) to herself; (*b*) to her child; (*c*) to the world?

*13. Compare Hannah and other notable mothers, such as Susanna Wesley, Abigail Adams, Mary Brooks; also Mrs. Paget in *Mother*, by Kathleen Norris, and any mother of your acquaintance.

*14. Make a study of mothers during the week, both in real life and in literature.

*15. How may we all have a spiritual motherhood which will give us a share in the coming generation?

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CHAPTER II—LESSON IV

Woman's Privilege in the Home

"To raise a great man you must first raise a great mother."

"Let us call our house-work home-work; for home-work is privilege, not drudgery."[1]

Aspects of the Subject

The present-day qualifications of the home-maker.

An ideal home-maker of the olden time (Prov. 31:1–31).

Fundamental principles for the health, happiness, and service of an efficient home.

The care and training of children, socially; intellectually; spiritually; and the preparation for their life-work.

The home and the modern city.

The family budget.

Problems and difficulties.

General Survey

The ancient world gives us but few glimpses of woman except as the slave of man and valued only as a possession to be bargained for according to his fancy. Later, Christianity gave to motherhood the inspiration of perfect childhood, and elevated both the position and the service of woman. To-day, the power and responsibility of woman is most

[1] "A Fable for Home-Workers," *The Congregationalist.*

potent, for life is manifold and woman's work is complex.

When man ceased to think of himself as a mere member of a tribe and began to plan a home, he took a great step in the upward path of evolution. The home rests primarily on marriage. "Marriage has been evolved by necessity, tested by experience, and blessed by religion." It has been proved to be the best, indeed the only good solution of the problem of the perpetuation of the race. But like every human institution it has in its actual existing examples its weakness and perversions. The basis of any true home must be a relation of mutual trust and affection. As a rule, those homes are happiest where both the husband and the wife are of the same nationality and religious faith, and have similar ideals.

Family life is strengthened by the love and care of children, and, if the home develops normally, parenthood naturally follows marriage, and a little child is sent forth into the world to conquer or be conquered. In the words of G. Stanley Hall, "There is one thing in nature fit to inspire all true men and women with reverence and awe, and that is the soul and body of a healthy young child. Heredity has freighted it with all the results of parental well- and ill-doing, and filled it with reverberations from the past more vast than science can explore, and on its right development depends

the entire future of civilization, decades hence. Simple as childhood seems, there is nothing harder to know; and responsive as it is to every influence about it, there is nothing harder to guide. To develop childhood to virtue, power, and true freedom is the supreme end of education."

What a tremendous responsibility is parenthood when considered in the light of this statement! What a great responsibility upon the mother, who is largely the determining factor in the child's life! "It is not a theory but a scientific law that the more intimately and the more variously the mother joins the child to its great multiple environment the more effective and manifold must be his life. It is difficult to conceive a more complicated task than that given to the mother. To open the capacities of body, mind, and spirit, so that life may flow in upon this young soul—what greater task, what holier mission can be assigned to any human being!"[1]

Mothers are sometimes tempted to feel that their lives are narrow and confined. But the fact is quite the contrary. Expressed concisely, the home-maker must be (1) a practical dietician; (2) an instructor and inspirer of youth; (3) a competent accountant; (4) a person of wisdom, invention, sympathy, and sound sense; (5) a wise business manager in securing full value for money, time, and

[1] J. H. Ecob, *Studies in Christianity.*

effort expended; (6) a just employer of labor. Could mothers ask for a broader field? Rather let them ask, "Who is sufficient for these things?"

While it is no easy task to be the mother of a noble child, yet God assigns high honors to motherhood, and many of the good things of life pass into insignificance when compared with the wealth of life that comes to the men and women who in purity and devotion preside over their homes.

No one can see what work for God and humanity that child in your home may some day undertake. "Your clearness of intellect, your purity of purpose, your integrity of conscience will pass into that boy or that girl and some of the work for God you dreamed of doing they will do. In other words, you will do it through them." As was said in the previous lesson, "Hannah's faith found its largest fulfilment, not in the birth and infancy of her son, but in the purity and strength of the prophet-judge and his illustrious career. The answer to Hannah's prayer was the prayerfulness of Samuel."

It should be fully appreciated that one does not need to have a home of her own to be a real homemaker. Consider that noble army of unmarried or widowed women who create in other women's homes the helpful home atmosphere; who, going up and down other people's stairs, transform them

into ladders which connect earth and heaven, as they try to hold together families which perhaps death has broken.

We have in the Book of Proverbs (chap. 31) a most attractive picture of the efficient woman of the olden time. The fundamental virtues were the same then as now, and there were the same great needs, but the methods for meeting these needs have changed. Formerly woman was the producer; now she is the consumer. Invention has relieved her of much of the work previously done in the home, giving greater freedom to some women while laying heavier burdens upon others. But in the place of physical labor has come the demand for greater skill and judgment, greater responsibility for the welfare of others.

The woman spoken of in Proverbs knew the sanitary conditions under which her garments were spun, woven, and made; her children were not dependent upon public playgrounds or moving-picture theaters for their amusements, nor were they imprisoned in factories nor crowded in dark tenements.

We cannot imagine this worthy woman keeping house in a modern apartment with its disappearing furniture and kitchenette. Those were the days of neighborly hospitalities, when calls were made in person and not over a telephone; when children were considered "a heritage of the Lord," and their

place was not usurped by the poodle dog or the Persian kitten.

Benjamin Franklin once wrote of his wife:

> In peace and good order my household she guides,
> Right careful to save what I gain;
> Yet cheerfully spends and smiles on the friends
> I've the pleasure to entertain.
> Some faults have we all, and so has my Joan,
> But then, they're exceedingly small,
> And now I've grown used to them, so like my own
> I scarcely can see them at all.

Because in the home women have been given more leisure by changes in the commercial world, they are now called upon to enlarge the boundaries of their interest to include the community and the world. This aspect of the subject will be considered more fully in a later lesson on "Woman's Public Influence."

Housing conditions, industrial changes, immigration, divorce, the extremes of wealth and poverty, amusements, factory conditions, these and many more are the problems and difficulties that confront the modern home.

In our English language the word "house" is not synonymous with the word "home." People may live in a "house" which could not by any stretch of imagination be called a "home." Perhaps there is no greater menace to our homes today than lack of peace or harmony. Even where there

is wealth and culture, there is often friction, perpetual fault-finding, and even angry quarrels. Naturally, in such an atmosphere all sorts of miseries may be found, and we are not surprised when they culminate in separation and divorce.

On the other hand, what a blessing in any home is the person who radiates peace and contentment! In many a home this is the saintly grandmother who has leisure to hear or tell a story, sew on a button, nurse a bruised finger or an injured spirit.

Surely to be adequate for her task woman requires the highest development of her whole being. "Many women with aspirations outside the home begrudge the time and routine of household cares. But the charm of the home usually diminishes just in proportion as the personal interest is withdrawn; for in this greatest profession open to women it is true that she who loses her life is the one who finds it."

The home as far as possible should reflect the beauty and the art of the world. Good books, good pictures, good music make it attractive and stimulating, while they fashion memories which last as long as life itself. The companionship of parents and children in games and music strengthen the home ties and keep the children in the home in spite of counter-attractions elsewhere. "When is the best time to lead water out of the spring and music out of the heart? Before other things begin

to cover it; in the early days, in childhood time." The home that thus brings the imagination into its work and play is given an additional power to lighten the burdens and increase the joys.

"Now I know what makes you so different from other women," said John Tenison. "It's having that wonderful mother! It's something to thank God for, a mother like that; it's a privilege to know her. I've been watching her all day, and I've been wondering what *she* gets out of it—that was what puzzled me; but now, just now, I've found out! This morning, thinking what her life is, I couldn't see what repaid her, do you see? What made up to her for the unending, unending effort and sacrifice, the pouring out of love and sympathy and help—year after year after year? You know," he went on musingly, "in these days, when women just serenely ignore the question of children, or at most, as a special concession, bring up one or two—just the one or two whose expenses can be comfortably met!—there's something magnificent in a woman like your mother, who begins eight destinies instead of one. She doesn't strain and chafe to express herself through the medium of poetry or music or the stage, but she puts her whole splendid philosophy into her nursery—launches sound little bodies and minds that have their first growth cleanly and purely about her knees.

"Why, what good is learning, or elegance of manner, or painfully acquired fineness of speech and taste and point of view, if you are not going to distil it into the growing plants, the only real hope we have in the world! You know, Miss Paget, there's a higher tribunal than the social tribunal of this world after all; and it seems to me that a woman who stands there, as your mother will, with a forest of new lives about her, will—will find she has a friend at court!"[1]

For Continued Thought

"The home must keep the members of the family in a state of body and mind and happiness that will make it possible for them to work at their highest capacity for the greatest number of years; it must give to the community children that are well fitted for citizenship and equipped to push civilization along; and it must turn out this product on an economical expenditure, not of money only, but of brain and muscle as well."[2]

Questions for Use in Teaching or Further Study

1. What are the fundamental virtues of a home?
2. What conditions today make ideal home life difficult (*a*) in the city; (*b*) in the country?

[1] Kathleen Norris, *Mother.*

[2] M. B. and R. W. Bruère, *Increasing Home Efficiency.*

3. Is the piety of Hannah now to be found in our homes?

4. Study carefully the chapter referred to in Proverbs, noting the character, ability, and rewards in the life and service of this woman.

5. What is the greatest difference you notice between the home of the woman described in Proverbs and the home of the present day? Is anything less required of the home-maker of today? or anything more?

6. What is meant by the "home atmosphere?"

7. How may our houses become our homes?

8. What are the marks of an inefficient home? What do you think is the greatest menace to the home today?

9. Should woman limit her activities to the home?

10. What are the causes that induce or compel so many women to seek occupations in store, shop, or office?

11. What are some essential features of an adequate plan for financing one's home?

*12. What system of family accounts would be most satisfactory? What are your pet economies? What are your little extravagances?

13. Is the so-called bargain counter a foe or an ally of the home?

*14. What are your earliest memories of your childhood home?

*15. Picture to your imagination the home you would like your home to be. What is your part toward making it such a home?

*16. What do you think of the advice of William Morris to have nothing in our homes that we do not know to be useful and believe to be beautiful?

*17. What place should the domestic arts hold in the college curriculum?

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CHAPTER III—LESSON V

DEBORAH—A CHAMPION OF ISRAEL

"For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye Jehovah."[1]

The Bible Story

And it came to pass after the death of Joshua, that the children of Israel asked of Jehovah, saying, Who shall go up for us first against the Canaanites, to fight against them? And Jehovah said, Judah shall go up: behold, I have delivered the land into his hand. . . . . And Judah went up; and Jehovah delivered the Canaanites and the Perizzites into their hand. . . . .

Beginning of a National Life for the Israelites

And the children of Judah fought against Jerusalem, and took it. . . . . And afterward the children of Judah went down to fight against the Canaanites that dwelt in the hill-country, and in the South, and in the lowland. . . . . And Jehovah was with Judah; and he drove out the inhabitants of the hill-country; for he could not drive out the inhabitants of the valley, because they had chariots of iron. . . . . And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

[1] Judg. 5:2.

And the house of Joseph, they also went up against Beth-el; and Jehovah was with them. . . . .

And Manasseh . . . . and Ephraim . . . . [and] Zebulun . . . . [and] Asher . . . . [and] Naphtali drove not out the inhabitants . . . . but . . . . dwelt among the Canaanites, ... [and] the inhabitants . . . . became subject to taskwork. . . . .

And the angel of Jehovah . . . . said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you: and ye shall make no covenant with the inhabitants of this land; ye shall break down their altars. But ye have not hearkened unto my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the angel of Jehovah spake these words unto all the children of Israel, that the people lifted up their voice and wept. . . . . And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of Jehovah, that he had wrought for Israel. . . . . And . . . . all that generation were gathered unto their fathers: and there arose another generation after them, that knew not Jehovah, nor yet the work which he had wrought for Israel . . . . and they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the peoples that were round about them; and bowed themselves down unto them: and they

provoked Jehovah to anger . . . . and he delivered them into the hands of spoilers that despoiled them; and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. . . . .

And Jehovah raised up judges, who saved them out of the hand of those that despoiled them. And yet they hearkened not unto their judges. . . . . But it came to pass, when the judge was dead, that they turned back, and dealt more corruptly than their fathers, in following other gods to serve them, and to bow down unto them (Judg., chaps. 1 and 2, abridged).

Deborah, the Prophet-Judge

And the children of Israel again did that which was evil in the sight of Jehovah. . . . . And Jehovah sold them into the hand of Jabin king of Canaan, ... the captain of whose host was Sisera. . . . . And the children of Israel cried unto Jehovah: for . . . . he [Jabin] mightily oppressed the children of Israel.

Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time. And she dwelt under the palm-tree of Deborah between Ramah and Beth-el in the hill-country of Ephraim: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not Jehovah, the God of Israel, commanded, saying, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee, to the river Kishon,

Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go. And she said, I will surely go with thee: notwithstanding, the journey that thou takest shall not be for thine honor; for Jehovah will sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh. And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet; and Deborah went up with him.

Now Heber the Kenite had separated himself from the Kenites, even from the children of Hobab the brother-in-law of Moses, and had pitched his tent as far as the oak in Zaanannim, which is by Kedesh.

Battle of the Plain

And they told Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon. And Deborah said unto Barak, Up; for this is the day in which Jehovah hath delivered Sisera into thy hand: is not Jehovah gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And Jehovah discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera alighted from his chariot, and fled away on his feet. But Barak pursued after the chariots and after the host, unto Harosheth of the

Gentiles: and all the host of Sisera fell by the edge of the sword; there was not a man left.

Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite; for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And he turned in unto her into the tent and she covered him with a rug. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. And he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No. Then Jael Heber's wife took a tent-pin and took a hammer in her hand, and went softly unto him, and smote the pin into his temples, and it pierced through into the ground; for he was in a deep sleep; so he swooned and died.

Death of Sisera

And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And he came unto her, and, behold, Sisera lay dead, and the tent-pin was in his temples.

So God subdued on that day Jabin the king of Canaan before the children of Isreal. And the hand of the children of Israel prevailed more and more against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan (Judg., chap. 4, abridged).

Read also the Song of Deborah for a poetic narrative of the same event (Judg. chap. 5).

An Interpretation of the Story

Conditions in Israel at the Time of the Judges

The history of Israel during the time of the Judges pictures the experience of a people in the process of change from the wandering, uncertain life of the herdsmen of the desert to the more settled life of farmers living in towns and villages. That this was a forward step in their national life is shown by the fact that it helped to consolidate the various tribes and to bring them into contact with the more advanced civilization of the Canaanites. It is not long before we find them intermarrying and even erecting altars to Baal, thus mingling idolatry with the worship of Jehovah. In this respect the entrance into Canaan would seem to indicate a backward step, yet with all the backslidings which are given such a prominence in the story of the Judges, a closer study of the same events reveals the fact that Israel's settlement in Canaan resulted in an advance even in religion, for "community religion was better than camping religion,"[1] as the former involved a permanence in its relations and duties, and required the mutual helpfulness of many kinds of people.

[1] F. K. Sanders, *History of the Hebrews*, p. 82.

The leaders of the Israelites at this time were called judges. This was somewhat of a misnomer according to the modern meaning of the word, as they were simply leaders who directed affairs in times of crisis.

And times of crisis were frequent at this stage of Israel's development. Although entering Canaan at a time when its defensive power was weakest, Israel was kept in a constant state of petty warfare and oppression in which one of the culminating points was a decisive battle on the plains of Esdraelon. In these experiences Israel looked upon her judges as deliverers, who would direct her affairs until the danger was over.

Deborah's Call to Service

Among the thirteen judges of whom we have mention was a woman, Deborah by name, whose religious patriotism and qualities of leadership roused the nation. The narrative says she was the wife of Lappidoth, and, although apparently denied children of her own, she became in a real sense "a mother in Israel."

"It was a time of miserable thraldom in Israel when Deborah became aware of her destiny and began the sacred enterprise of her life. From Hazor in the north near the waters of Merom, Israel was ruled by Jabin, king of the Canaanites, while defenseless and crushed, the Israelites lay crying to gods that could not save.

"Deborah's childhood was probably spent in some village of Issachar, her home a rude hut covered with brushwood and clay. Her parents, we must believe, had more religious feeling than was common among Hebrews of the time, and often spoke to her of the name and law of Jehovah.

"But with the exception of brief, oral traditions fitfully repeated and an example of reverence for sacred things, a mere girl would have no advantages. She, with the others, doubtless felt the tyranny and the shame of the Canaanite oppression; for the soldiers of Jabin came and lived in free quarters among the villagers, wasting their property. The people turned thriftless and sullen. Now and again there might be a riot. Maddened by insults and extortion, the men of the village would make a stand. But without weapons, without a leader, what could they effect? The Canaanite troops were upon them; some were killed, others carried away, and things became worse than before.

"Then it was that Deborah's soul must have gone forth to her people, and their sad state moved her to something more than a woman's grief and rebellion. As the years went by, traditions of the past revealed their meaning to her. Once her people had swept victoriously through the land and triumphed by the help and in the name of Jehovah. Clearly the need was for a new covenant

with him; the people must repent and turn to Jehovah. As she spoke more and more eagerly, as she ventured to urge the men of her village to bestir themselves, doubtless a few were moved, but more derided her. In vain she looked for a man of Jehovah to rekindle a flame in the nation's heart. It was only in her own soul; she might wake it in other souls; Jehovah helping her, she would."[1]

Deborah, the Deliverer

In a quiet, retired place between Ramah and Beth-el, "under the palm-tree" Deborah chose her dwelling-place, and to this spot came those who still kept their faith in Jehovah and longed for deliverance from their enemies. It must have been a strange experience for Israel to have heard a woman pleading for the freedom of her people. The Israelites could but feel that a spirit so fearless as hers, and a vision so prophetic, must be inspired by Jehovah; so she became to them a prophetess pointing out anew the path to power.

In the song which tradition attributes to her Deborah herself says, "By the watercourses of Reuben there were great resolves of heart," when the strong men of the tribes took solemn vows to redeem Israel. Ephraim and Zebulun and Benjamin and Naphtali and "the princes of Issachar were with Deborah." But Judah and

[1] *Expositor's Bible*, "Book of Judges," chap. vii.

Simeon and Reuben and Manasseh and Asher failed to respond, and Dan was absorbed in his own local affairs.

The weeks and the months passed, and the plan of campaign needed only a leader. At this crisis Deborah turned to Barak of Kedesh-naphtali, in whom she doubtless recognized the ability to lead. She ordered him to go to mount Tabor with ten thousand men where he would meet Sisera, and, with the help of Jehovah, overcome him. But Barak lacked the religious enthusiasm of Deborah. "If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go," was his unheroic reply. But Deborah had no fear. She went with him; she pointed out the enemy; she inspired Barak with courage until the hosts of Sisera were routed and Sisera himself was obliged to escape on foot. At the hand of a woman named Jael he met the death from which he thought he had escaped.

Deborah's Song

Deborah's war poem is the poetical account of these historical events, and is probably older than the prose narrative, as it was these national songs that became the nucleus of much of the history of that early time.

It is a dramatic story of a great crisis in the affairs of the Israelites, and pictures the gathering of the tribes, the battle on the Esdraelon plain, the

death of the enemy Sisera, and the anxious mother watching for his return.

Deborah rejoiced because her people were again free and because Jehovah was all-powerful. According to Deborah's thought and that of the time, this victory over the enemies of Israel was a victory of Jehovah over the Canaanitish gods, and in that sense a basis for a great religious revival.

In the midst of the song she enumerates the faithful tribes who shared the labor and thus have a place among the victors. Then she recalls one town, Meroz, that had hung back: "Curse ye Meroz; curse ye bitterly the inhabitants thereof; because they came not to the help of Jehovah, to the help of Jehovah against the mighty." This vindictive outburst is an expression of indignation against those who enjoyed the results of a victory which they did nothing to secure.

Thus while Deborah sings her song of battle there is in her heart great adoration of Jehovah which finds expression in the closing lines, "So let all thine enemies perish, O Jehovah: but let them that love him be as the sun when he goeth forth in his might."

Central Idea of the Story

The moral energy and spiritual enthusiasm of Deborah delivered a nation.

Questions for Use in Teaching or Further Study

1. Recall the important events in the history of Israel from the death of Joshua to the time of Deborah.

2. What did the judges do toward establishing the national life of Israel? How were they chosen?

3. How do you account for a woman filling the position of judge in ancient Israel?

4. Who was Deborah? How was she influenced by the oppression of her people? What was the controlling passion of her life? Notice the progress in her public influence.

5. What qualities of leadership did she possess? What was she able to accomplish?

6. Compare the championship of Deborah with that of David fighting Goliath, to get the true meaning of the word "champion" as applied to Deborah.

7. What characteristics of Deborah are similar to those of Joan of Arc?

8. Does the narrative reveal those characteristics of Barak that justify his position as commander-in-chief of the army? What did Barak recognize in Deborah's leadership?

*9. The song attributed to Deborah is one of the most vigorous as well as one of the most ancient Hebrew poems. Study it from the point of view of its literary quality, from the point of view of its religious spirit, and as a revelation of national conditions. To whom is it addressed? Find in it the war-cry that roused the people to action and the sense of Jehovah's presence with his people. How does

Deborah describe the assembling of the tribes? Make yourself hear the tramp of the horse-hoofs, the clash of arms, and the march of the people. What suggestion of a great storm do you find in the chapter? What is the meaning of the expression, "the stars in their courses fought against Sisera"? What lines in the poem tell us the result of the battle? Name the principal characters mentioned and describe the part which each took in the story. Memorize the sections from this poem which appeal to you most strongly.

*10. Compare Deborah's song and Julia Ward Howe's "Battle Hymn of the Republic."

11. Why was Deborah so angry with Meroz? Why was she so exultant over the deed of Jael?

12. In what different ways does the sin of Meroz find expression in our national life?

*13. What Canaanites are abroad in our land today? What Deborahs are working against them? In what respects are their qualities of leadership similar?

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CHAPTER III—LESSON VI

Woman's Public Influence

"Every individual is in real danger who fails to establish some sort of genuine relation with the people about him."[1]

"It has been shown that women can be both wise and womanly; can speak in public without sacrificing their dignity; can be graduated from a coeducational institution without becoming masculine; that they can interest themselves in making possible 'the right to childhood' for the children of less fortunate women, without neglecting their own; and be better home-makers and home-lovers because their interests are not confined within their own four walls."[2]

Aspects of the Subject

Woman's public influence through the home as wife, mother, or woman of leisure.

Woman's public influence through organization in clubs, churches, settlements, labor unions, welfare stations, playground associations, civic and social centers, schools, and, in many places, the ballot.

General Survey

We recently considered woman's privilege in her home (chap. ii, lesson iv,) and realized that the responsibilities of the home-maker were

[1] Jane Addams, *Twenty Years at Hull House.*

[2] Mary E. Woolley, "The Prejudice of Yesterday," *Woman's Journal*, April, 1914.

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JANE ADDAMS, OF HULL HOUSE

manifold and most fundamental. But no conception of a woman's influence in the world of today is complete unless her public as well as her home influence is considered. Indeed, so intimately have these come to be related that woman's public influence helps to make her home purer and safer, while by means of her home she is often able to exert a public influence.

As wife and mother, woman is shaping public opinion, and it is public opinion largely which establishes the morals of a community. "The morals of a country are what public opinion makes them, and public opinion is, for the most part, formed in the home. Around the breakfast table and before the fireside are set in motion those influences which nominate presidents, create laws, establish justice, or enthrone vice. If individuals mold the state, and if environment molds the individual, the mother is the world's most potent influence, for she is literally the environment of the child in his most plastic period."[1]

In the complexity of our life today, we have become so dependent upon the life of others that no longer is a mother's responsibility bounded by the walls of her own nursery or confined to the members of her own household. The art of the world has enthroned woman with a child in her arms, and in so far as the figure of the child

[1] Josiah Strong.

represents universal childhood the symbol is a true one. Like Deborah, who became "a mother in Israel," the motherhood of today must include the community; and woman's work does not end until life is safe and beautiful for everybody's child.

Although a woman's public influence as a mother may be greater than her public influence as a wife, yet many a public service may be traced to a wife's sympathy, counsel, and conscience; while those words of primitive man, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. 3:12), have proved for man in every age a convenient shield.

But what of the large number of women who are neither wives nor mothers? Invention and social conditions have forced many women out of their homes, and we find them in increasing numbers in almost every occupation. Our mothers tell us that in their day there were but few opportunities for woman to offer any public service. If a woman failed to marry, she could be either a school-teacher or a dressmaker, and once in a great while a woman would write a book of poems or of introspective essays. But today there is an army of office women and clerks competing with men for positions of responsibility and service. There are also large numbers of women in factories who do work formerly done in the home, thus giving to

another large company of women leisure and freedom from labor. That so many women of wealth and leisure are devoting themselves to the relief and betterment of others, rather than to lavish display and self-indulgence, indicates a growing sense of responsibility and a desire to fulfil any obligation they may have to others less favored. From the day Mary Lyon uttered those notable words, "There is nothing in all the universe that I fear but that I shall not know all my duty or shall fail to do it," to the recent remark of Jane Addams, with which this study opens, woman's loyalty and unselfishness have been bringing about her emancipation.

It is less than a hundred years since women in this country have been allowed the highest educational opportunities. The agitation against slavery in 1860 forced them to think and read and speak, and helped to strike off the fetters that had previously bound them. From that time an entire readjustment of woman's relation to life began to take place, and she sought opportunities for self-expression along cultural lines. Countless culture clubs sprang into existence which gave women a new and larger outlook upon life. These, in many instances, became training schools where the women learned to think clearly, to speak intelligently, and to work in organization. But true culture is always unselfish, and these clubs soon

broadened by adding departments of philanthropy and social service, until now almost every phase of human welfare has its department under the General Federation of Women's Clubs with its membership of more than a million and a half of American women. These clubs emphasize the idea that "woman's place is home, but home is the community, and woman's work is race preservation and race improvement."[1]

But woman's quickest response has always been to spiritual needs, and in the work of the church she has taken a large share. Ever since those noble New England women gave their slowly accumulating butter and egg money, together with their hearts, for the then doubtful cause of missions, up to the present day with its deaconesses and pastor's assistants, the women of the church have led in its activities. As the different organizations have arisen within the church in response to some need at home or abroad, women teachers and missionaries have been commissioned and are working today in all parts of the world.

One cannot fail to realize that the public influence of woman through her church activities is not only an intellectual stimulus and spiritual development for the woman herself, but also a splendid record of service rendered. The truest, strongest women of which any community may boast are,

[1] Rheta Childe Dorr.

for the most part, those who give to the church self-sacrificing thought and time and effort in service of others. The social settlements, playground associations, and other agencies for the welfare of those living in crowded industrial centers of our large cities have given women many opportunities to render devoted public service. Miss Addams of Hull House, who has frequently been called Chicago's most eminent citizen, is an example of the influence one woman may have in improving conditions in the midst of a large foreign population.

It is being said today that women cannot meet their full public duty without suffrage. Those who favor this plead that it is a legitimate outcome of the spirit of democracy, and that for woman to be denied suffrage is as unjust as it was for our fathers to be taxed without representation. They also claim that the vote is needed by women wage-earners, taxpayers, and home-makers, in order to protect their property rights; to defend themselves against injustice and incompetence; to improve politics; to secure hygienic conditions in the production of food and clothing and all forms of public sanitation.

On the other hand, those who oppose woman's suffrage contend that woman has greater influence for the betterment of others without the ballot, as she is independent of every party; that women

are not using the opportunities for public service they already have, and that only a comparatively small percentage of the women desire suffrage; that to woman belongs the life of the home and to man the outside political life, and that if woman entered public life she might lose some of her womanly graces.

The whole matter may be condensed into this question: Granting that men and women are equal before God, can woman exert an equal influence with men without the ballot? Those who desire suffrage claim she cannot, while those opposed to suffrage say she can.

Women have the franchise in Finland, Norway, Sweden, New Zealand, and Australia. Even China allows women to vote subject to an educational qualification. In England, the women have demanded full suffrage by violent and somewhat questionable methods, while in our own country, Colorado, Utah, Wyoming, Idaho, Washington, California, and Illinois have given women the franchise, and several other states are to vote upon it within a year.

Miss Sophonisba Breckinridge, assistant professor of social economy at the University of Chicago, wrote of the first Chicago election in which women voters had a part: "In this quickened sense of power and responsibility on the part of the women, in this conscious awakening of a new interest on the part of the men, in this new com-

munity of interest in the family group, in the new neighborliness, as well as in the presence of a number of good men elected on party tickets and an added group elected on a non-partisan basis, are to be found a few of the results obvious to any honest and intelligent observer of the women voters of Chicago at their first election."

Professor Dallas L. Sharp of Boston University declares that suffrage is as rational as any other process of evolution. He believes that "a man's instinctive attitude toward equal suffrage is largely a matter of the women he has had for mother, sister, wife, and daughter. He is pro or anti according as they have made themselves one with him, or have made him the end of their being."

The influence of women in industry must be left to a later lesson (chap. v, lesson x), yet when we realize that in 1900 America had six million working women and that 59 per cent of all American young women were earning their living, the influence upon our public life is important enough to demand attention. That such women as Mrs. Florence Kelley, of New York, and Mrs. Raymond Robins, of Chicago, have given their thought and energy toward the betterment of these working women and endeavored through trade unions and the press to secure for them better legislation and safer working conditions reveals another form of woman's public influence.

Martha Bensley Bruère says: "We housewives must subordinate the work of keeping house to the business of living. It is time that we undertake the woman's job of seeing that all the race is well born, well fed, well trained, and happy. To do this, we must learn to work together to socialize housekeeping, as men are learning to work together to socialize business, and it will be a great shame to us if we let love of ease, or ignorance, or needless work keep us from standing shoulder to shoulder with our men in their fight to create the world anew."

For Continued Thought

Inasmuch as ye have done it unto one of these my brethren, even these least, ye did it unto me (Matt. 25:40).

Questions for Use in Teaching or Further Study

1. Why has the nineteenth century been called the woman's century?

2. Upon what problems of our American life is woman's influence especially needed?

3. In what ways are women already exerting public influence? Compare this with their influence in the home.

4. Does the spirit of Deborah exist today?

5. Do you think that woman lessens her influence in the home by undertaking various activities outside the home?

6. Who are the "women of leisure"? What are their special opportunities for service? What are their special temptations?

7. What has woman accomplished by organization?

8. What gains have come to woman through legislation?

9. What opportunities has woman in the church?

10. What are the arguments for and against woman suffrage?

11. Is it possible for woman without the ballot to exert an equal influence with man?

12. Describe the work of Jane Addams at Hull House.

*13. Mention several other women of our own and other countries who have exerted a large influence in public affairs. Describe the work of at least one of them.

14. Compare the outlook upon life of Elizabeth Bennett in *Pride and Prejudice* with that of Alison Parr in *The Inside of the Cup*.

*15. Is one's influence commensurate with one's efficiency?

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CHAPTER IV—LESSON VII

RUTH—THE IMMIGRANT

Introduction

The Book of Ruth is an extremely interesting short story. Most of its scenes occur in the out-of-door life of a farming community, and follow one another with the swift movement of a drama. While it pictures the life and customs of a primitive people, its chief interest is the romantic love story, the heroine of which has all the grace and charm of noble young womanhood.

This idyl has a permanent place in Hebrew literature and there is no more beautiful expression of devotion in any language than that found in the opening chapter.

An opportunity is thus given to read a whole book of the Bible at one sitting, and for that reason no Scripture text is given in this lesson. The entire Book of Ruth should be read from the Bible before the reading of the interpretation as given in the lesson, while the earnest pupil will follow this with a second reading of the Bible story to gain a stronger appreciation of its beauty and meaning, and to discover its message in regard to the intermingling of nations.

An Interpretation of the Story

The story of Ruth comes as a delightful interruption in the long history of conflict and war which

characterized Israel under the judges. It takes us from the noise and commotion of battle to the problems and tasks of a simple Hebrew home, and replaces deeds of treachery and violence with acts of pure, unselfish affection.

The Book of Ruth

Brown's Pictures—Miniature—160 Bruck-Lajos

RUTH

It is also a picture of domestic affection between members of different nations. Its author probably lived long after the date of the incidents he recorded, perhaps some time after the exile, when feeling against the foreigner was strong. Whether he presents the fact that the ancestry of King

David included a Moabitish strain as an argument in favor of Israel's cultivating political alliance with alien peoples, is not certain; but it is clear that he believes in the possibility of friendly relations, even the tenderest ties, between Israelites and non-Israelites, and in welcoming the latter to the enjoyment of Israel's religion.

"The narrator manifestly takes delight in the graceful and attractive details of his picture. His principal characters are amiable, God-fearing, courteous, unassuming; and all, in different ways, show how a religious spirit may be carried unostentatiously into the conduct of daily life."

From Bethlehem to Moab

The story begins at a time of famine in the Bethlehem valley which lasted long enough to make it necessary that a certain Hebrew family leave the land of their ancestors and seek a home elsewhere. Journeying toward the east and beyond the Dead Sea, they came to the highlands of Moab, where they decided to make their dwelling. Here they found a people speaking a language similar to their own, while most of them owned and cultivated large fields of grain and raised great flocks and herds. It was comparatively but a short distance in miles from Bethlehem to the "Field of Moab," but the people of Moab worshiped Chemoth instead of Jehovah, and that difference in religion to a Hebrew meant immeasurable distance.

During the next few years, joys and sorrows were strangely mingled. Sounds of wedding festivities were changed to grief and mourning, for Elimelech and both his sons died, leaving Naomi alone with her two Moabitish daughters-in-law. How natural that Naomi should feel that she could no longer "sing the Lord's song in a strange land," and that she should turn longingly to her own country. And so great was the affection and sympathy that Ruth and Orpah felt for Naomi, they determined to return with her to the land of Judah.

Changes in the Home

With the memory of a common happiness and a common sorrow the daughters-in-law accompanied her on her journey. For Naomi, there was now no tie to bind her to Moab. She had heard of the large crops in her own land, and, alone and sad, she was anxious to be with her own people again. But what future was there for Ruth and Orpah in Judah, where they had no friends except Naomi, and where they would be treated like aliens because of their religion? In their own country, they might return to their father's house, and perhaps later marry again.

Naomi Starts for Bethlehem

Naomi fully realized that she had but little to offer them if they went with her. Much as she needed their help and companionship, she put aside all thought of personal gain, and, after talking the

matter over with them, thanked them for their kindness and affection and, with her richest blessing for the future, urged them to return to their own people. Naomi's words were kind and persuasive. Orpah found in them reasons for returning to her childhood home; but for Ruth they cemented an affection which found expression in the words which we have just read in the Bible story.

"The simple dignity of the iteration in varying phrase till the climax is reached beyond which no promise could go; the quiet fervor of the feeling; the thought which seems to have almost a Christian depth—all are beautiful, pathetic, noble. From this moment, a charm lingers about Ruth and she becomes dearer to us than any woman of whom the Hebrew records tell."[1]

"Ruth's love for Naomi is a wonderful love for an ancient world. It is the love of a woman for a woman. Male suitors are passed by, ignored, neglected. It is a love involving deep privation, for she gives up everything, her country, her social caste, her relations, her chances, and her associations of worship."[2]

After Ruth's appeal there was no longer any thought of turning back. Together they journeyed to Bethlehem, reaching there at the beginning of the barley harvest. The news of Naomi's return

[1] *Expositor's Bible*, "Book of Ruth," chap. ii.

[2] Matheson, *Representative Women of the Bible*, p. 182.

spread quickly from home to home, and neighbors and friends added their welcome and listened to all that had happened during the ten years since she left Bethlehem. "Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me. I went out full, and Jehovah hath brought me home again empty," was her lament as she greeted them.

Ruth Accompanies Naomi

And now in a strange land, among a strange people, Ruth sought to provide for herself and Naomi. There was a Mosaic law which commanded that the fruits of the fields and vineyards should not be wholly removed, but that a portion always be left "for the sojourner, for the fatherless, and for the widow."[1] So Ruth, with Naomi's permission, went to the barley fields to glean, and followed the reapers of a man named Boaz, who proved to be a kinsman of Naomi.

Ruth, the Gleaner

On the very day that Ruth began to glean, Boaz visited his harvest field. The narrative shows him to be a man of influence, generous and courteous to his workers. His greetings to his laborers and their friendly response revealed a kindly spirit on both sides, while his custom of personally inspecting his harvest fields showed him to be a wise and careful

Boaz, the Kinsman

[1] Lev. 19:9; Deut. 24:19.

husbandman. Thus it was that he noticed the stranger and inquired who she might be. Learning that she was the Moabitish woman who had returned with Naomi, Boaz spoke to Ruth herself, telling her to remain in his fields, keeping with the other young women, and also directing the reapers not to disturb but to allow her to drink from their water jars whenever she was thirsty. It is a far cry from the water jars in the barley field of Boaz to the one brought to King David, three generations later, when as an exile he cried, "Oh, that one would give me to drink of the well of Bethlehem which is by the gate";[1] yet in all probability both were refreshed from the same well.

Because of her character and her kindness to Naomi, Boaz gladly gave her a place among his gleaners; his friendly benediction, "Jehovah recompense thy work, and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge," made her feel that she was no longer an alien and a stranger, and Ruth continued to glean until the end of the harvest, dwelling with her mother-in-law.

There seems to be a long lapse of time between the events given thus far and those that follow. Naomi, evidently disappointed that the kindly attentions of Boaz had not resulted in his taking the part of kinsman and providing for the future

[1] II Sam. 23:14–15.

of Ruth, determined to take matters into her own hands. She reminded Ruth of an old law that no Hebrew family should be allowed to die out, but that it was the duty of the nearest kinsman to buy the property and marry the widow that the name of the family might be preserved.[1] Whereupon Naomi proposed a plan by which Ruth was to claim Boaz as the kinsman whose duty it was to marry her and become her protector. Accordingly Ruth was to go to the threshing-floor on the night of the winnowing of the harvest, and when Boaz had lain him down to sleep, Ruth was to place herself at his feet as a reminder of a kinsman's duty.

Ruth at the Threshing-Floor

To us the plan seems most hazardous and questionable, although there may have been some custom of the time which sanctioned it. Ruth's confidence in Naomi was sufficient to enable her to agree to the plan, while her own strength of character was met by the strong sense of honor for womanhood which Boaz displayed as he accepted the responsibility which she suggested.

The interest which Naomi felt for Ruth's future may be measured by the joy which she expressed at Ruth's success, while the fact that Boaz was not entirely indifferent may be gathered from the promptness with he sought to bring about the fulfilment of his promise.

[1] Deut. 25:5.

But Naomi has a nearer kinsman than Boaz. This kinsman Boaz meets at the city gate (the place where public business was always transacted), and with a jury of elders, the matter of redeeming the land that was Elimelech's is presented. Although the relative will buy the land, he is unwilling to take Ruth as his wife, so according to ancient custom, he removes his shoe and gives it to Boaz, thus renouncing his right of redemption. Here is another ancient custom, as little known to us as the gleaning of grain, or the duty of a kinsman. To hand one's shoe to another in the presence of one's neighbors was, for the people of that time, a solemn contract, while the tribunal of ten elders of the city was as truly a court of justice as our Supreme Court of today.

Boaz at the City Gate

The decision of the near kinsman made it possible for Boaz to fulfil his promise to Ruth. Naomi's solicitation was at an end. Ruth's faithfulness had its reward. Later history distinguished her, for her son became the grandfather of King David; while a later descendant was none other than Jesus, the son of Mary.

Boaz Marries Ruth

Thus it is that "the eyes of Jehovah are toward the righteous," and the story ends with an attractive picture of simple family life of which Naomi is the center, with little Obed in her arms.

Central Idea of the Story

The land and religion of Israel were not for herself alone, but also for the stranger within her gates.

"In every nation he that feareth him [God], and worketh righteousness, is acceptable to him" (Acts 10:35).

Questions for Use in Teaching or Further Study

1. When was the story of Ruth probably written and what was the object of the author in writing it?

2. Mention some features of the agricultural life which forms the background of the story, and name the principal characters.

3. What reason had Elimelech and his family for leaving their Bethlehem home? Mention other occasions where a similar exigency has changed the history of a people.

4. What place became Elimelech's new home and what important events occurred within the next few years in his family?

5. What influenced Ruth the Moabitess to become an inhabitant of Judah? What did it mean to Naomi to have Ruth return with her? What did it mean to Ruth?

6. What must have been the character of Ruth to call out such courtesy and consideration from everyone? What beautiful expression of her love did she offer to Naomi? Memorize this.

7. Who was Boaz? How did he become acquainted with Ruth? What strong qualities do you find in his

character? In what ways did he show his regard for Ruth?

8. What Hebrew custom did Naomi depend upon in her plan for Ruth's future? What other ancient customs are spoken of in the narrative?[1]

9. What elements of character in both Ruth and Boaz are to be found in the scene at the threshing-floor?

10. Give in your own words the story of what happened at the "gate of the city," and tell how the future of both Ruth and Naomi was affected by it.

11. Mention several instances of family affection revealed in this lesson, also several incidents which emphasize the finer side of early Hebrew life.

12. Compare the picture of Naomi at the beginning of the story and the picture with which the story ends.

13. What decisions prompted by affection shaped the future career of the different persons in the story?

*14. Mention several modern instances in which one's affections have been decisive in shaping one's career.

15. How does this story illustrate the value of the religious life in everyday affairs?

16. What great king was a descendant of Ruth three generations later? Do you find in him any qualities he might have inherited from his great-grandmother?

*17. In what respects was the arrival of Ruth in a strange land similar to that of immigrant women coming to our land today? What consideration did Ruth

[1] Consult Deut., chaps. 24 and 25; also Lev., chaps. 19 and 25.

receive that most of our young immigrants do not? What sacrifice did she make?

*18. What value has the story with reference to our attitude toward the foreigner?

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CHAPTER IV—LESSON VIII

Women Immigrants in America

AMERICA THE BEAUTIFUL[1]

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control
Thy liberty in law!

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

—KATHARINE LEE BATES

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WOMEN IMMIGRANTS LANDING AT ELLIS ISLAND FROM TRANSFER BARGE

"To the Christian the immigrant is not a problem, but an opportunity. He will be a problem only as we fail to grasp our opportunity."—Professor E. A. Steiner.

Aspects of the Subject

The important migratory movements of history.

The conditions that cause immigration. Immigration laws.

The national life and customs of the immigrant; also their leaders and heroes.

National ideals in America and woman's share in their preservation.

Ellis Island—the gateway of the nation.

Women immigrants: their occupation; needs; difficulties; privileges; dangers.

A survey of the immigrant women of one's own city or community.

The opportunity of the church for work among immigrant women. Their response. The difficulty of the task.

Other uplifting agencies.

General Survey

There is no great nation of ancient or modern times but can tell its own story of migration. The twelfth chapter of Exodus tells of a great company of Israelites passing out of Egypt across the Red Sea into the wilderness. Why did they go? Why was it that the Goths left their homes for the plains of Italy? What drove those Protestant families

from their beloved France into an England which they helped to make famous with their arts and crafts? What turned the great tide of Irish toward the land of plenty across the Atlantic? What caused the first migration of the Chinese to America? All of these events, and many like them, had their beginnings in oppression, persecution, famine, war, or desire for material betterment.

It is interesting to note that the earliest immigrants to America were Christian, at least in name. Colonists then came to this country for the sake of freedom to worship God according to their own conscience, while today most of them come for political or economic reasons. Hard times in Europe lead the people to think of America, and the news of high wages, building enterprises, and opportunity for their children are a few of the factors that increase immigration.

A knowledge of the national life and customs of the immigrant is, therefore, quite necessary for a just understanding of the real character of these strangers who come to our shores. Men and women everywhere have a desire for the respect of others, whatever their nationality. They do not feel justly treated when they are judged by the worst characteristics of their race. We are better able to emphasize the qualities of Lincoln and Washington when we can interpret them through the life and character of their Mazzini, Garibaldi,

Tzeckeny, or Kossuth. We are proud of our national ideals. Do we forget that a Pulaski and a Kosciusko and many another "Pole" helped us win our independence? We repeat the names of our famous men with just pride, and they match them with those of Michelangelo, Luther, Dante, Savonarola, Chopin, and Marconi.

National ideals for Christian citizenship in America center around the home, the school, the church, and the state. Many of these ideals our Puritan foremothers brought with them when they came as immigrants to the shores of America. In the words of the hymn,

> Laws, freedom, truth, and faith in God
> Came with those exiles o'er the waves;
> And where their pilgrim feet have trod,
> The God they trusted guards their graves.[1]

In those early days women's ideals were largely measured by their individual and family responsibilities. Then as the years passed and as the spirit of freedom enlarged their opportunities, and as transportation gradually brought the more remote parts of the country together, women saw that they could help to build an intelligent Christian nation and they accepted this enlarged service and added those of the state to the ideals for which they were already striving. The women of this nation have always believed that ignorance is the cause of degradation and that only "in righteous-

[1] Dr. Leonard Bacon.

ness shalt thou [the nation] be established" (Isa. 54:14). The history of their self-sacrificing devotion through many years reveals a noble attempt to establish these ideals and to make and keep the nation Christian.

Women began by helping in the religious and educational problems of their own community, which before long became as an ever-widening frontier stretching finally across the entire Northwest. This already great task was further enlarged at the time of the Civil War, when the new and almost appalling needs of the colored race were presented. In conjunction with various organizations, schools were established, churches built, home-making taught, and after men had emancipated their bodies, women joined with men in the emancipation of their souls. Naturally the next call for help came from the negroes' nearest neighbors, the mountain whites of the Southland. Then, jealous for the homes of the nation, Christian womanhood exposed the dangerous teaching of Mormonism and the evils of intemperance. Meanwhile, through all these years, there were pouring into the country the thousands to whom, in some way, America represented the Promised Land.

No limit has yet been reached by the various ministries of the American Christian women on behalf of their needy sisters of unfamiliar dress and speech, poor, oppressed, and ignorant though they be. Through the schools, churches, libraries,

immigrant homes, leagues, labor unions, settlements, and many other such agencies, the women of America are endeavoring to offer a Christian welcome and to speak to the immigrant woman in a language which she can understand.

One has only to stand on the pier at Ellis Island and watch the landing of thousands of immigrants to have the question arise, "What do these people seek in America, and what ideals do they bring with them?" Unacquainted with our language and customs, and with all their possessions on their backs, these people will develop a loyalty to the country that is to be their new home which will be largely determined by the friendly hand that welcomes them. If unscrupulous agencies initiate them into our American life, they will make undesirable citizens. It is good to know that men and women of true Christian character, supported by our churches, stand at this gateway of the nation to extend to these strangers the hand of neighborliness, warning them of dangers, and pointing out the uplifting agencies all about them.

Although in this lesson we wish to give special thought to the woman immigrant, it is quite impossible in most cases to separate her from the others of her family. As Mary Antin has said in her autobiography, *The Promised Land*, "solitary success is imperfect success in the immigrant's eyes. He must take his family with him as he rises."

According to the report of the United States Immigration Commission, over fifty-five thousand girls landed at Ellis Island in 1912. Of these, the largest proportion came from Polish, Slovak, Bohemian, and German villages. Most of these came from the peasant class and were ambitious and industrious. After a year in this country, they were better off financially than when they came, yet they showed but little improvement in other ways. Their difficulties in the way of self-improvement were great. Take the case of one of them as an example. "A girl seventeen years of age left a farm in Galicia for Chicago, Illinois. Her first work was scrubbing in a hotel from nine in the morning until nine at night for six dollars a week. She found this so hard that she sacrificed a dollar a week for the privilege of beginning at seven and quitting at seven. A year later, she had the same hours with every other Sunday off, but was getting a dollar a week more. Financially she is better off than when she began. But although she has been in Chicago nearly two years, she can speak no English, because she gets home from work too late to attend night school and no one speaks to her during the day. She is not so robust as she was when she came." This in general is the story of the four hundred and thirty Polish girls visited by the workers of the Immigrants' Protective League of Chicago during the past year. The League further reports regarding

this group of girls: "The long hours of work leave no leisure for recreation of any sort. In their own country the girls have been accustomed to out-of-door dances and sports. In Chicago, when Saturday night comes, the demand for some sort of excitement after a hard and uneventful week is too strong to be ignored. The danger is that because of her physical and nervous exhaustion and her demand for acute sense-stimulation, the girl will become an easy victim for the unscrupulous. The neighboring saloonkeeper, alert to the business side of her needs and demands, is constantly seeking to attract her to the dance hall which he conducts in the rear of his saloon."

But dangers surround the immigrant girl as soon as she lands in America. Every year large numbers of girls are lost and never reach their destination. Unable to speak our language, they are lured away or fall a victim to immoral agents or irresponsible employment agencies. Unsafe conditions at railroad stations, dishonest expressmen, wrong addresses, incompetent interpreters are only some of the dangers which beset the unsuspecting immigrant.

Most of the Lithuanian and Polish girls make a great change in their mode of life on coming to America. If they locate in a large city, as New York or Chicago, they find only the hard monotonous work of scrubbing, dishwashing, and heavy

factory work. Because they are big and strong, the heaviest of the work is put upon them, although their outdoor life on the farm was no preparation for a twelve-hour day in a sub-basement in a big city.

The Jewish women are, for the most part, employed in the sewing trades. They learn English readily, and soon become Americanized. From Austria-Hungary there come every year Bohemians, Slovaks, and women of half a dozen other groups. Most of these find employment as servants, or work in laundries or restaurants. While these girls have a safer, better living than most of the other groups, their greatest danger is from too rapid Americanization, which often leads them to think that all their Old World ideals are to be abandoned, and that in America they can follow even a different moral code from the one their mothers taught them.

Of the Italian women many are already married when they come to America. These are not often allowed to do work outside the home, so they help out the family income by sewing on piecework and by taking boarders.

"To preserve and keep whatever of value the past life of the immigrant contained, and to bring each in contact with a better type of Americans" is a guiding principle in the work at Hull House, Chicago. Consequently the people of that

neighborhood are encouraged to keep their national holidays, preserve their national dress, and use the arts and crafts of earlier times. Their Labor Museum is an attempt to preserve a reverence for the past which the children of the immigrant are likely to lose.

Those organizations which send workers into the homes of the immigrant find not only large families crowded into small, dark, unhealthful rooms, but also several boarders, usually single men, who, not infrequently, sleep during the day in rooms the family occupy at night. In many of these homes the mother is out at work all day, leaving the children to care for themselves between school hours. And why do they do this? "Those mothers—some of them widowed—would say, 'I'm working to give the children a chance. I want them to have more education than I had'; or, 'I dont want to spoil my boy's start, even though his father is dead'; or another, 'It's different in America. The boy gets left if he isn't educated.' There was always a willingness, even among the poorest women, to keep on with the hard night scrubbing or the long days of working for the children's sake."[1]

To receive into this country year by year thousands of people differing in speech, custom, and religion, and to blend them into one people,

[1] *Twenty Years at Hull House*, p. 205.

seems an impossible task, yet in many ways it is being accomplished. The government regulations in regard to the admission of approximately three thousand a day through the entire year reveal the importance of just and strict immigration laws. At the chief gateway, Ellis Island, New York, there are six hundred and fifty government officials, and also representatives of missionary and philanthropic societies. Nothing is more indicative of America's open door than this welcome, coming in their own language and proffering every kind of human service.

Among the uplifting agencies that are grappling with this great task, perhaps none is working more effectively than the public schools. These help to make different nationalities friendly and to break down the barrier of race prejudice. It was found in 1912 that 57.8 per cent of the pupils in the public schools were children of foreigners. As a teacher in a New York school expressed it, "Children of twenty-nine nationalities enter our school; they go out one nationality."

Public libraries with special attendants for non-English departments; bureaus of immigration that care for property rights and personal liberty; immigrants' protective leagues as generous helpers of the confused and helpless stranger; national societies that care for those of their particular nation; the labor unions; Young Men's and

Young Women's Christian Associations; settlements; churches—all are seeking to do their part to make the immigrant a self-supporting, self-respecting citizen.

Among these immigrants who come to us a large number rigidly adhere to the Roman Catholic, or Greek Orthodox, or Jewish faith. Of those who belong to the various Protestant denominations many hold to their religious traditions, and need only neighborly consideration and some financial backing to establish their own religious institutions. But, there are also many who have renounced all religion, and have lapsed into indifference and evil, while others are groping for a more satisfying faith than they have as yet known. Often, too, when the parents hold fast to their ancestral and traditional faith, the children break loose from the old traditions, and are in special need of care and training. But, as Professor E. A. Steiner says, "No matter from where the immigrant has come appealing for a chance to earn wages or respect, he is entitled to it, for he has travelled far, has braved much, has suffered more. He may be crude, illiterate, and unkempt, yet he is a brother-man struggling upward, often blindly, not knowing the way, thinking that the crooked is straight and the ill good. Whoever, whatever he is, he deserves our respect, if only for the spark of the divine flame within him. We shall never win

the stranger to us unless we grant him that which is often more precious than our bread or our wage."

Through its various missionary agencies, the Protestant church is showing itself a friend to "the stranger within our gates." Churches of every denomination have various social ministries which preach the gospel of brotherhood, and which reveal to the indifferent and often prejudiced immigrant that the church in America is the champion of the weak.

Through personal evangelism and social ministry the church is to win the immigrant. However well organized our churches and organizations, yet it is always personal work done *by* and *for* the individual that is of highest value. "There is no larger service to be rendered to America, to humanity, and to our Lord, than for Christian men and women to show by manner and by deed that they count as brethren and welcome their new neighbors from over the sea. Having first done this in a general and unmistakable way, then to sit down beside them, one by one, before an open Bible and teach them at the same time the language which they so much need, and, through the biblical material, the ideas and spirit which have made the best of the nation what it is, this is one of the most God-like services in which any follower of Christ can engage."[1]

[1] Lemuel C. Barnes.

For Continued Thought

"One is your Master, even the Christ, ... and all ye are brethren" (Matt. 23:10, 8).

Questions for Use in Teaching or Further Study

1. What are the sources of our national ideals? How may these ideals be preserved?

2. What nationalities were the earliest contributors to our American life?

3. Of what value is it to study the problems of later immigration?

4. What conditions cause immigration? Mention three of the best things that America offers the immigrant.

5. What gifts and traits of character in the immigrants of today are a valuable asset in the national life and broader culture of the American?

6. What occupations are possible for women immigrants? What changes do they find in their environment?

7. What agencies are at work for the betterment of the woman immigrant? What dangers are to be avoided? What is the most needed service that we can render the immigrant?

8. What part may be taken by the church in the guidance and training of the immigrant? What may be done by your own particular church? What share may you take?

9. How important is this work? What conditions make it difficult? How significant may be the results?

*10. Make a study of immigrant conditions in your nearest city or immediate community.

*11. Study the work of at least one agency which is doing effective service in character-building among immigrants, such as the McCrum Slavonic Training School at Uniontown, Pennsylvania; the Schauffler Training School in Cleveland, Ohio; also the many settlements and other agencies which may have come to your personal attention.

*12. It will be helpful in connection with this lesson to trace at least one of the great migratory movements of history.

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CHAPTER V—LESSON IX

LYDIA—A CHRISTIAN BUSINESS WOMAN

"If ye have judged me to be faithful to the Lord, come into my house, and abide there."[1]

"I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now; being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ."[2]

The Bible Story

Paul Visits Philippi

And they [Paul and his companions] went through the region of Phrygia and Galatia . . . . and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he [Paul] had seen the vision, straightway we [Paul and his friends] sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Mace-

[1] Acts 16:15. [2] Phil. 1:3–6.

donia, the first of the district, a Roman colony: and we were in this city tarrying certain days (Acts 16:6–12).

Conversion of Lydia

And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us (Acts 16:13–15).

Paul Heals the Slave Girl and Is Imprisoned

And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, who brought her masters much gain by soothsaying. The same following after Paul, ... [he] being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans. And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to

beat them with rods. And when they had laid many stripes upon them, they cast them into prison (Acts 16:16–23).

Paul Leaves the City

But when it was day, the magistrates sent the sergeants, saying, Let those men go. . . . . But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; . . . . let them come themselves and bring us out . . . . and when they [the magistrates] had brought them out, they asked them to go away from the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed (Acts 16:35–40).

An Interpretation of the Story

Paul Sails for Philippi

The apostle Paul was easily the foremost among the early missionaries of the Christian church. Not content to preach to a single congregation, he visited new lands and foreign cities, enduring many hardships and meeting great dangers. Obedient to his heavenly vision (Acts 9:3–9), he lived and preached and worked to enkindle in others his great passion for his master, Jesus the Christ.

Thus it was that he traveled much and in each city that he visited gathered together those who would listen to him, instructing them and establishing in them a faith which, like his own, was strong enough to endure ridicule and persecution.

It was on one of these missionary journeys that Paul, accompanied by his friends Silas and Timothy, passed through the region of Phrygia and Galatia in Western Asia Minor and finally reached Troas located on the shore of the Aegean Sea. Here he was joined by Luke, a physician, who was ever afterward one of Paul's closest friends and also his historian.

In response to a dream or a vision, in which a man of Macedonia seemed to be beckoning for help, Paul and his companions decided to go across the Aegean Sea into Europe, and so set sail for Philippi, a Roman city in Macedonia, nearly ten miles from the coast.

Landing at Neapolis, the seaport of Philippi, Paul and his friends followed the great Roman road which led to the city itself.

Philippi of Macedonia had received its name from Philip, father of Alexander the Great, and with its gold mines and special privileges as a Roman colony was an important center. The city was also famous as the place at which Augustus and Mark Antony overthrew Brutus and Cassius in one of the important battles of the world.

The two days' journey across the Aegean Sea and the walk from Neapolis to Philippi made the rest of a few days very welcome to Paul and his friends, so they found lodgings in the city and sought for a synagogue in which they might speak.

As Philippi was a military rather than a trading city, but few Jews lived there. Indeed, although only ten learned, influential Jews were needed to establish a synagogue, there was none there. But the few Philippian Jews were not unfaithful to their religion or neglectful of its observance. When Paul and his companions on the Sabbath went out beyond the city gate to a place by the river side, where they supposed there was a place of prayer, they found a group of worshipers honoring the God of their fathers and keeping alive the memory of the ways in which he had led them. We are not told whether they met in a small room or in an open space where something like a wayside shrine may have marked the place. We only know that it was a company of women who gathered that Sabbath morning on the bank of the river, to whom Paul preached the redeeming love of Christ.

Paul Preaches to the Women at the River Side

Although it was a small congregation, it must have been a powerful sermon, in which Paul tried to prove that Christianity was for the stranger and the foreigner as well as for the Jew; and that righteousness by the Law must give way before righteousness through faith in Jesus Christ.

Though Paul would quote largely from the Hebrew Scriptures to show that Jesus of Nazareth was Israel's long expected Messiah, yet as he looked

into the faces of those Jewish women, he may well have been reminded of certain events in the life of Jesus which revealed his compassion for women and little children.

The occasion promised nothing unusual or noteworthy. No synagogue, no crowd, no great enthusiasm to greet the noble preacher Paul. Only a simple prayer-meeting in a quiet, restful place outside the city gates. This might have presented a discouraging contrast to several of Paul's brilliant successes in Galatia, but it proved a great enough occasion for God to use in carrying the gospel to a new continent.

Lydia Becomes a Christian Convert

Among the women present who listened so intently was Lydia, a native of Thyatira in Asia, who, though not of Jewish birth, worshiped God. It would seem that she was a widow, and must have been a person of some prominence, for she had a house large enough in which to entertain Paul and his companions, and a business as a seller of purple dyes or dyed cloths for which Thyatira was famous. Paul's message found a response in her heart, "whose heart the Lord opened to give heed unto the things which were spoken," and, later, she and all her household were baptized, Lydia thus becoming Europe's first Christian convert.

We are assisted by only a few bold strokes in our picture of Lydia; our own imagination and

experience must fill in the details. History has preserved but one sentence that she uttered, yet that reveals much of her character. "If ye have judged me to be faithful to the Lord, come into my house, and abide there."

Character of Lydia

She spoke as a woman who was not only independent of others, but as one who exercised over them considerable control, for all her household followed her in this acceptance of the new faith. We gain the impression that she was not only a business woman, but an *efficient* business woman, "whose word was as good as her bond," whose dyestuffs would meet every requirement of her customers, and whose employees were sure of just treatment and personal consideration. Her new religion seemed to carry with it the consecration of all she possessed, as she opened her home so hospitably to these Jewish strangers.

The suspicion with which these foreign preachers were likely to be regarded and the prejudice which the more or less exaggerated accounts of their doctrines would arouse may very likely have interfered with the business of their converts, and so have caused Lydia considerable financial loss. That these Christians often spoke of Jesus as the King over all may easily have led to the belief on the part of these Roman colonists as they heard of Paul's teachings Sabbath by Sabbath outside the city gate

Lydia's New Religion and Her Business

that he had some design against the Roman government and was organizing a political revolt.

That Paul and his companions had left their hired lodging and come to Lydia's home for the remainder of their stay in Philippi fully identified Lydia with their teachings, and it is quite probable that the distrust which was felt for Paul touched Lydia also, causing, possibly, the severing of some friendships as well as a falling off in the sale of her purple dyes. Later events proved that Lydia's faith was not dependent upon personal gains and that her courage in the face of grave dangers never wavered. Suspicions and dislikes did not prevent Paul and Silas from speaking boldly to the people or meeting with Lydia and the other women at their accustomed place of prayer, for it was these very gatherings by the river side that were the beginnings of a church in Philippi, to whom Paul, some years later, sent the most personal and affectionate of all his letters.

It is probable that Lydia was an influential member of the church at Philippi, and it is not improbable that her conversion had something to do with the rise of the church in her native city of Thyatira, of which we read in Rev. 2:18.

One day as Paul and Silas were going to the river side for their service, they were met by a slave girl who by some sort of fortune-telling earned much money for her masters. Her cries greatly annoyed Paul and his companions, and they finally healed

the girl, thus ruining her masters' business. Enraged at this, these men instigated a popular uprising against the apostles, so great that even the magistrates hastened to ally themselves with it, and had Paul and Silas publicly scourged and imprisoned. After a remarkable deliverance, Lydia hastened to welcome them again to her home, in spite of the intense prejudice against them in the city. Indeed, so strong was this prejudice that the magistrates asked the apostles to leave Philippi, which they promised to do after they had seen their friends and assured them of their safety.

Paul's Kindness to the Slave Girl and Its Effect upon the People

Business interests, friends, position, were all endangered by Lydia as she took her place bravely beside the apostles and made her home theirs as long as they were in the city. Ridicule, ostracism, business failure, might all have to be endured for her religious faith. But her final reward was the same as that of Mary of Bethany, for "wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her." And we of the present day continue to do her honor.

Its Effect upon Lydia

Central Idea of the Story

A business woman of ancient Philippi was able to be true to her faith amid difficulties.

Questions for Use in Teaching or Further Study

1. What brought Paul to Philippi? Locate the city and describe it.

2. What friends did Paul have with him? What welcome did they receive on their arrival?

3. Who was Lydia? What was her occupation? In what ways did she reveal her strong interest in religion before Paul's arrival?

4. Describe Paul's first acquaintance with Lydia. Why is that obscure prayer-meeting at the river side considered a great event in church history?

*5. In the light of the future history of the church, how significant was the conversion of Lydia? Mention other examples of large results from small beginnings.

6. Of whom do you imagine Lydia's household may have consisted?

7. What would lead you to think that Lydia was a prominent resident of Philippi? What makes you think that she was an efficient business woman?

8. What hospitality was Lydia able to show her new friends?

9. Contrast with the business of Lydia the business of the owners of the slave girl, who placed money values above human values.

10. Recall the accusation made by the masters of the slave girl against Paul, and mention similar cases of race prejudice.

11. Contrast the effect of Christianity upon Paul's accusers and his hostess.

12. Would Lydia find difficulty in maintaining her Christian position? Would her new faith interfere in any way with her business?

13. Did it require more courage for Lydia to accept Christianity in the first place or to maintain it after the apostles left the city?

*14. What church was formed as a result of Paul's preaching in this city? What affectionate letter did he write to them? Read it in full.

15. Compare Lydia, the Christian business woman of Philippi, and the Christian business woman of today?

16. Mention the names of successful business women of whom you have known or heard. What was the effect of their religion upon their business?

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CHAPTER V—LESSON X

Woman's Place in Industry

"All that gives value to manufactured articles is their relation to human life. When *human life* is sacrificed to the production of *things*, it is obvious perversion."[1]

A Prayer for Women Who Toil[2]

"O God, we pray Thee for our sisters who are leaving the ancient shelter of the home to earn their wage in the factory and the store amid the press of modern life. Save them from the strain of unremitting toil that would unfit them for the holy duties of home and motherhood, which the future may lay upon them. Give them grace to cherish under the new surroundings the old sweetness and gentleness of womanhood and in the rough mingling of life to keep their hearts pure and their lives untarnished. Save them from the terrors of utter want. Teach them to stand loyally by their sisters, that by united action they may better their common lot.

"If it must be so that our women toil like men, help us still to reverence in them the mothers of the future. But make us determined to shield them from unequal burdens, that the women of our nation be not drained of strength and hope, for the enrichment of a few, lest

[1] J. H. Ecob, *Work Versus the Worker.*

[2] Walter C. Rauschenbusch.

Photo by Hine

"IN THE RANKS OF LABOR ARE SEVERAL MILLION YOUNG GIRLS"

our homes grow poor in the wifely sweetness and motherly love which have been the saving strength and glory of our country. To such as yearn for the love and sovereign freedom of their own home, grant in due time the fulfilment of their sweet desires. By Mary, the beloved, who bore the world's redemption in her bosom; by the memory of our own dear mothers who kissed our souls awake; by the little daughters who must soon go out into the world which we are now fashioning for others, we beseech Thee that we may deal aright by all women."

Aspects of the Subject

A worthy conception of human labor.
The needs of the women who toil.
Conditions which surround women in industry.
The wage problem.
Women's organizations for industrial betterment.
Legislation for women in industry.
Welfare work and other agencies for the improvement of the condition of working women.

General Survey

The large number of women seeking employment in the industrial world today creates conditions that every thoughtful person should consider. The story of Lydia suggested how a woman in business, herself an employer of others, lived righteously and religiously. We have the same problem. Not only do some women engage in manufacturing or

mercantile business as employers, but thousands of householders employ other women in their homes. But the aspect of the subject "Women in Business" which is most pressing today is, not how to induce women employers to act righteously, but how we shall bring it about that women who are employed, often by corporations, shall be sure of righteous and considerate treatment.

Work under healthful conditions is one of our greatest blessings. But when the workman is simply an attachment to a machine, with no joy of creation, no chance for the development of new plans in response to increased skill, then work becomes drudgery and joy and ambition disappear.

The many forms of industry transplanted from the home to the factory; the large number of immigrant women and girls who come to this country each year; the introduction of machinery, and the increasing population in our cities are a few of the many reasons for the presence of seven million working women in the United States.

With the invention of power machinery, industrial work in the home became economically impossible, and so was transferred to the factory, where more and cheaper goods could be produced by fewer people. And so the women who had increased the family income by home production could no longer do it in the same way, and were

obliged either to give up their work entirely or go into the factories where the work was being done. Here, driven by the force of competition and the consumer's demand for cheap goods, the employee was obliged to submit to low wages and long hours, often under unsanitary conditions.

"What we need today is to get a clear view of the beginning of this modern labor movement. How did it come about that seven million women in the United States are self-supporting and over three million working for wages in factories, shops, and stores—two hundred and fifty thousand wage-earning girls being found in the state of Illinois alone? The era of the machine was ushered in about the beginning of our American republic, when Watt's steam engine was applied to the power loom and the manufacture of textiles became a social industry owned by a few individuals. It was in 1785 that the spinning wheel and the weaving loom, which for centuries had been a part of the household furniture, were transferred from the cottages to the mill. The individual shuttle had been taken out of the hand of the mother and grandmother. It was multiplied a hundred fold and run by a new power in a public place. This was the first turn in the wheel that took much of women's work out of the quiet privacy of the home and placed it in the factory. In less than a century and a half the clothes of the family, the household

furniture, the very house itself, became machine made. The canning, sewing, washing and ironing, and now even the house cleaning are done by steam or electric power. We have seen how women and children followed the family industries into the larger world outside the home, and how every year since, this has increased until we have millions of this kind of cheap, unskilled, unorganized workers doing an uneducational work."[1]

Work is the expenditure of both the mental and physical force of the worker; hence all work upon valueless objects, all unnecessary and meaningless labor, should be avoided, while competition with others should mean superior excellence in system, method, and humane conditions, and not simply the destruction of the competitors.

According to the industrial conditions of today, the heaviest burden falls upon the woman wage-earner, for she is the one who works the longest hours for the lowest wages and assumes the greatest risks.

Miss F. G. Ecob, secretary of the Joint Labor Legislation Conference of New York, reports on factory conditions in that city as follows: "There is a system of speeding in many of our factories by which the girls are driven mercilessly both by the forelady and by the terrific velocity of the machines. Some of the machines are geared up to 2,500 or

[1] Mrs. Raymond Robins, *Life and Labor*.

3,000 stitches a minute, and where incessant concentration on the needle is absolutely necessary. Often the strain is intensified by the fact that the machines are so close together that the girls can hardly stir without danger. In some industries the danger is increased by the use of machines which are operated largely by the weight of the worker. In certain processes of the paper-box and laundry trades, the worker throws her whole weight forward onto a treadle as often as eighty times a minute. Women who stand during a ten-hour day for any considerable time develop broken arches, varicose veins, and often more serious disorders. In certain trades, such as artificial flower and feather making, the fumes from the dyes are allowed to escape into the room where the girls are working and the fine fluff of the feathers fills the room like a haze. In the human-hair-goods trade, the hair is imported packed in a disinfecting powder and this is shaken out in the room where the girls work, so that they inhale it constantly." Surely this is not a picture of the "joy of creation," or the working out of ideals, or the expression of one's own personality, but simply the "last attachment" to a machine!

In all our large cities, the army of young women and girls who are employed in the large department stores meet many dangers and difficulties. Long hours and small pay make proper living conditions almost impossible, except for the girl who lives at

home. Read the pamphlet issued by the Juvenile Protective Association of Chicago entitled *The Department Store Girl*, which is based upon interviews with two hundred girls, and you will realize what it means to be a cash girl or a clerk who simply exists but cannot truly live. This pamphlet will help us appreciate what the department store girl has been through to give us a "Merry Christmas," and will convince us of the wisdom of shopping early.

"In one of the big State Street department stores of Chicago the horses work every other day. Women work every day. The horses must be given time to rest; they must be kept in a good physical condition. Women are not given time for rest; they need not be kept in good physical condition. WHY?

"The new Shop Hours act is now a law in England, and merchants have to carry out its provisions or render themselves liable to severe penalties. It gives every saleswoman, including those who work in refreshment houses and 'public houses,' a half-holiday every week beginning not later than one o'clock. It also insists upon regular hours for meals."

Saleswomen in our American cities object to Sunday and evening work (as in stock-taking, arranging stock, mail-order departments, etc.), no half-holiday, excessive fines, compulsory vacations without pay, compulsory benefit funds, different

wages for the same work, dismissal without warning. They want a fifty-four-hour week, with double pay for Sundays and evenings, a half-holiday each week the year around, a vacation of a week on full pay, voluntary insurance, equal pay for equal work, committee representation to present grievances to the firm, and a living wage.

Twenty-five years ago the great steel works of Frederick Krupp & Company, of Essen, Germany, endeavored to improve the environment of their employees and conceived the idea of colony housing. They built hundreds of houses to accommodate one, two, or six families of varying size. A housekeeping school was opened and much importance was attached to the industrial training of the girls. A library, hospital, gymnasium, eating-houses, and supply stores were also provided.

The Bon Marché, that famous store in Paris, owned and managed for many years by Madame Boucicault, furnishes an example of the efficient business woman who was not only successful herself, but made her business a means of enrichment and well-being to her thousands of employees. The free noon lunch, served in the big dining-room, with its appetizing menu; the rest-rooms; free language classes, and free medical attendance, are but a few of the ways in which this noble woman created and sustained an ideal relation between capital and labor.

For the last thirty years, here and there, both in Europe and America, are found manufacturers who have introduced into their factories improvements conducive to the health, efficiency, and happiness of their employees. Among these are the Lever Brothers, of Port Sunlight, England; the Cadbury Brothers, of Bourneville, England, while in this country the National Cash Register Company, of Dayton, Ohio, and the International Harvester Company, of Chicago, have been pioneers in what has now come to be known as welfare work and which large corporations everywhere find worth their while to establish and maintain. Thus the business man is beginning to realize that such work embodies the application of the same business principles to his employees that he applies to the rest of his business, and that he owes something more than mere wages to those in his employ.

Woman's entrance into the industrial world has given rise to many problems difficult to solve, of which none is more perplexing or fundamental than the question of wages. It is probably true that the competition of the women workers has lowered the wages of men, particularly the unskilled workman. Many women who are in industry do not expect to continue long as wage-earners. Anticipating a home of their own later, they show less interest in mastering their trade, while they let their own private interests often interfere with those of their employers. There are also wholly self-supporting

women who are competing with those who are partially supported by others. This is often found to be true in the case of clerks and stenographers. All of these conditions make the adjustment of wages a difficult matter, and are a few of the reasons for the low wages, especially of women.

A study of the woman in industry by the Women's Trade Union League of Chicago led the organization to issue the following statement: "There are one hundred and twenty-five thousand working women in Chicago. The average wage of these women is under six dollars a week. Six dollars a week means poor food, poor clothing, poor shelter. Six dollars a week allows no margin for illness, recreation, or education."

No one can have a strong, healthy body without proper food, clothing, and shelter. If wages are so low that these physical needs cannot be met, what becomes of those higher instincts and affections of the mind and soul? Jesus said, "Man shall not live by bread alone" (Matt. 4:4), and "Is not the life more than the food, and the body than the raiment?" (Matt. 6:25). How can the woman wage-earner have the time and opportunity to follow these teachings of the Master when in some industries women are kept at work for sixty, seventy, and even eighty hours a week?

Naturally the trades unions look to organization as the remedy for all these difficulties. In an

article on "Self-Government in the Workshop,"[1] Mrs. Raymond Robins writes: "Having for centuries, and rightly so, looked upon her problem as a personal one to be met and solved through her individual effort, it is not surprising that the woman is slow to learn that her economic problem today is a social one to be controlled by social and collective action. Unorganized, she became the tragic underbidder in the labor market and her own worst competitor, putting the working mothers in the sweatshop and the working fathers on the tramp. Unorganized, she has to accept conditions as she finds them—low wages, long hours, abusive language, unsanitary conditions, locked doors, fire dangers, work destructive of her moral and spiritual development. Alone, she cannot change these conditions. Alone, she cannot even protest against these conditions, except at the risk of losing her job. She has tried—she now knows. She loses her job when she asserts her fundamental right to have a voice as to the conditions under which she works. Yet these conditions, if allowed to continue, will destroy the ideals and promise of our individual and national life. Self-government is essential to the making of a free people, and self-government in the day's work can be had only by the united action of the workers.

"The opposition to industrial democracy is naturally great. It is, moreover, so determined

[1] *Life and Labor.*

and so powerful that to organize or to join a trade union means to face persecution. If it becomes known that girls wish to organize, they are threatened by their employers with the loss of their jobs. Sometimes they are asked to sign pledges not to join a union before they are given work. Petty but endless is the persecution practiced by foremen, under instructions, to union girls in a non-union shop. Yet splendidly the girls have answered to this call for courage and grit, and well may Walter Rauschenbusch say, 'Employers may yet rue the day when they filled their factories with women because they were cheap. They can stand together for the common good, for they are capable of great enthusiasm and self-sacrifice.'"

Organization changed the condition of waitresses in Chicago, according to the statement of the Women's Trade Union League of that city.

Before Organization	After Organization
Worked 7 days a week 12 to 14 hours a day For $6.00 a week	Work 6 days a week 10 hours a day For $8.00 a week
Worked 4 hours a day at dinner hour for $3.00 a week	Work 3 hours a day at dinner hour for $4.00 a week
Furnished own apron and paid for laundering of all working linen	Employer furnishes apron and launders all working linen

Also the hat trimmers in Massachusetts, Connecticut, New York, and Pennsylvania through their organization remedied many wrongs.

Before Organization	After Organization
Low wages	50 per cent increase in wages
No limit to working hours	Work 52 hours a week
Home work	No home work
Discharge in dull season	No discharge; fair distribution of work
No protection from insult	Worker respected
No pay for extra work	Extra pay for extra work
Worker had to provide silk	Employer provides silk
Worker provided cotton and needles	Employer provides cotton and needles
Favorites received easy work	No favorites; fair division of easy and hard work
No heed given to workers' grievances	Conferences held and grievances adjusted
LOCKED DOORS AND BARRED WINDOWS AND HAD NO FIRE PROTECTION	UNLOCKED DOORS AND FIRE PROTECTION

In all probability the greatest need for the women in the industrial world today is proper legislation. We have seen how many advantages may be provided by considerate and humane employers, and also how women through their organization may secure certain privileges. But the two great fundamental questions as to hours and wages can be changed only by nation-wide legislation. After a long struggle an eight-hour day for the working women of California and the

state of Washington has been declared constitutional. In both states the law provides "that no female shall be employed in any manufacturing, mechanical, or mercantile establishment, laundry, hotel, restaurant, telegraph or telephone establishment or office, by any express or transportation company for more than eight hours in any one day or more than forty-eight hours in one week."[1]

In Illinois a ten-hour law was secured for the women workers in practically all trades and occupations in the state.

But putting laws upon the statute books in itself is not sufficient. They must be enforced. And the enforcement of such laws depends largely upon a knowledge of the conditions of the working woman; a knowledge sure to result in improved conditions. Abraham Lincoln once said, "The strongest bond of human sympathy outside of the family relation should be the one uniting all working people of all nations and tongues and kindreds." The awakened conscience of the American people along the line of social service promises much for the working woman and her family. This first-hand acquaintance with the actual conditions of the women and girls in the stores and factories of one's own community will demand improvements and suggest practical ways for help. Here is a means that the church may use in the interpretation to the wage-earner of the community of its gospel of

[1] Helen Marot.

"peace on earth, goodwill to men." The interdependence of the human family grows more and more complex, and we need only to consider the number of persons often needed to complete a single article (a pair of men's trousers, for instance, passing through fifty-one hands) to appreciate that after all, even as we have many members in one body and all the members have not the same office; so we who are many, are one body in Christ, and severally members one of another; and when one member suffers all the other members suffer with it (see I Cor. 12:12–27). If our churches through their parish and community houses or different organizations could provide for the social life of some of those in their neighborhood who are practically homeless, many an honest working girl might be helped and mistakes avoided.

Thus it seems our duty to make every effort to acquaint ourselves with the conditions, and then through our homes, our churches, and our civic life to show to the woman who works in our shop, our office, our mill, or our factory that behind her are the interest and the influence of the women of this country, who stand ready to help the woman in industry.

For Continued Thought

"Our problem is not how shall we eliminate woman from industry, but how shall we be humane

and just, so that her industry shall enrich her life, not deplete it."[1]

Questions for Use in Teaching or Further Study

1. When is work a blessing? When does it become drudgery?

2. Mention several reasons for woman's entrance into the industrial world of today.

3. What occupations are open to her? Name those most favorable to her welfare.

4. What difficulties confront the woman in industry (*a*) physically, (*b*) intellectually, (*c*) socially?

5. What effect does the competition of women workers have upon men's wages? What effect upon the home life?

6. What are some of the reasons for low wages for women?

7. What is meant by the minimum wage? Reasons for and against it.

8. What is an average wage of the working woman in your vicinity? What would it mean if her wages were advanced three dollars a week?

9. What has legislation done for the working woman?

10. What are the laws in your state in regard to working women? What is the next improvement to work for?

11. What have women in industry gained by organization? Are strikes a benefit or an abuse?

[1] J. A. Ecob, *Studies in Social Christianity.*

12. What bearing does woman's position in industry have upon the question of woman's suffrage?

13. Why is work in a factory often preferred to domestic service?

*14. Under what conditions does the shop or factory girl in your town or neighborhood live and work?

*15. Distinguish between the kind of competition that destroys and the competition in system, method, and general excellence that upbuilds. Find examples.

16. What is welfare work? Mention several corporations who have done the most in this line.

*17. Make a study of the welfare work of some business corporation, preferably one in your own vicinity that you can personally visit and report on to the class.

*18. If woman competes successfully with man in business, is he under the same obligation to be as chivalrous as formerly? Illustrate with such concrete examples as lifting one's hat in an elevator or giving up a seat in the trolley car.

19. How may the church that is located in an industrial community help the woman in industry? What can you do in your church?

20. Do you think that the entrance of women into industry has done harm or good?

*21. What do you imagine is likely to be the future development of this movement of woman into the industrial world?

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CHAPTER VI—LESSON XI

CORINNA SHATTUCK—MISSIONARY HEROINE OF OORFA

And Jesus came to them [his disciples] and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations . . . . teaching them to observe all things whatsoever I commanded you: and lo, I am with you always.[1]

"The Lord prospered my undertaking and I worked faithfully to the very end."[2]

Life Sketch

1848. April 21, born in Louisville, Kentucky.
1852. Left an orphan and brought up by her grandparents in Acton, Massachusetts.
1864. Became a teacher.
1869. Entered normal school at Framingham, Massachusetts.
1873. August 27, sailed for Turkey.
1876. First visit to Oorfa, Turkey.
1878. Taught in Kessab and Adana, Turkey.
1879. Returned to America, on account of her health, and lived four years in Colorado.
1883. Went back to Turkey, and taught at Marash.
1892. Was transferred to Oorfa.

[1] Matt. 28:18–20.

[2] *Corinna Shattuck—Missionary Heroine*, p. 19.

Courtesy of Woman's Board of Missions of the Interior

CORINNA SHATTUCK

1895–96. Massacre of Armenians at Oorfa.
1896. Organized industrial work for the orphans.
1899–1900. Visited Europe to find a market for the work done in her industrial school.
1902. Opening of the Shattuck School for the Blind.
1908. Great political changes.
1910. April, left for America in search of a successor.
1910. May 22, died in Boston, Massachusetts.

Life Story

The City of Oorfa

In the Mesopotamian plain of old Assyria—now known as Asiatic Turkey—between the Euphrates and Tigris rivers, is a walled city called Oorfa, which has the same location as the ancient city of Edessa, a seat of culture and learning in the first centuries of the Christian era, until destroyed by the Persians in 489 A.D. Here lived Ephraim, the Syrian, a famous commentator on the Scriptures and a hymn-writer, who dwelt in a cave and was venerated as a saint; also Jacob, bishop of Edessa, theologian and translator of Greek works into the Syriac, which won for him the honorable title of "interpreter of books." At one time there were three hundred monasteries and thirty Christian churches in the city. But in 1144 A.D. the city was conquered by the Turks and the churches were changed into mosques.

This great Mesopotamian plain is still very fertile and with cultivation might become the granary of

a continent. Even in its present condition, great quantities of wheat are harvested every year.

Oorfa is one of its principal cities and has a population of fifty thousand, of which a large proportion are Armenians, the remainder Turks and Kurds with a few Syrians and Jews. But its most distinguished citizen of modern times was an American woman who, by her heroic service through long years, exemplified both by her words and by her life the power of Christianity.

Birth and Early Life

Corinna Shattuck was born in Louisville, Kentucky, on April 21, 1848, of sterling New England ancestry. Left an orphan at four years of age, she was brought up by her grandparents in Acton, Massachusetts. Here she learned lessons of industry and strict economy; also the value of high ideals and an earnest Christian faith. She became a teacher at sixteen years of age, but three years later her pastor's wife awakened her interest in missions and she entered the state normal school at Framingham in preparation for the life of a missionary. To interest her fellow-students in missionary work, she began correspondence with a young woman who had charge of a boarding-school for girls in Aintab. Her letters so impressed the missionaries that she was asked to come to Turkey as soon as possible after her graduation, and she sailed on August 27, 1873.

The first years in Turkey were spent in learning the language, teaching in the schools, and touring with other missionaries. Those who were her co-workers found her a most devoted, courageous, and resourceful woman. Almost by instinct she seemed to search out the greatest need, and it was not long before she asked permission to open a school for girls at Oorfa. She writes from there a few weeks later: "Our school numbers thirteen girls and five women. The women take only Bible lessons. They are very regular in attendance, but Turkish is hard for them. No four months can decide whether or not our work is successful. Two years is short enough time to fully inaugurate a system of schools. This week we begin to teach sewing. The girls are very anxious for it, and it will act as a bait and a diversion. We get new pupils by visiting from house to house. Our girls come to Sunday school, and I have organized two classes for women. Pastor Abonhayat is giving interesting sermons on Sunday afternoons. Such close attention by the people and such splendid teaching exercises by a native I have seldom, if ever, seen. Today there were no less than two hundered women and girls present, and the men's side of the church was *over-full.*

Begins Work in Turkey

"Yesterday the Pasha called and as he asked especially for me, I was sent for. He talked of my work here and expressed real interest. Indeed,

he was very agreeable—but how I did long for an American *man*. Sometimes it is hard to feel myself so alone. I do not want to be bold and unladylike, neither do I want to ignore my American citizenship by putting myself on a level with natives in everything."

Visits America to Recover Her Health

At the beginning of the next year (1878) Miss Shattuck went to Kessab, where she was thirty-six miles from a post-office and far from her Aintab associates. The exposure from touring, which often meant fording streams and riding for hours in wet garments, had a serious effect on her health, and in 1879 she returned to America and went to Colorado, where she spent four years trying to get strong again. At length she became very restless, and wrote to a friend, "How can I continue my work here, which a dozen others might perform much more skilfully, when I could be telling those poor souls over in Syria of a Savior who has redeemed them—telling them, too, in their own tongue, which I have spent so much time to acquire."

Returns to Turkey

At length she found a physician who thought she would be as well in Turkey as in America, and she was permitted to return for half-work as a missionary of the Woman's Board of Missions of the Interior. One lung was practically useless, but instead of doing "half-work," she kept her hands so busy

and her mind so full of plans, she quite forgot herself. Her first teaching after her return was at Marash, but later she went to Oorfa, where the work that was to distinguish her as a missionary still lay in the future and covered a period of eighteen years.

Massacre of Armenians

Early in 1895 rumors of political troubles reached the city, and in the autumn Oorfa was devastated by a mob and sixty people were killed. Miss Shattuck made every effort to remove her household to Aintab for safety, but the government would not grant her a traveling permit. She writes at this time, "No permit as yet. If I cannot leave I accept in peace the will of God and remain. He knows what he has planned for me." How little she realized what "his plan" was to be! On December 28, the attack came. Miss Shattuck was the only missionary in the city, and her sole helpers were native Armenians. Her letters describe those awful days. "From Saturday morning until Sunday night crowds of Moslems went about, entering the houses, ferreting out its hidden men, and butchering them like so many sheep. Women and children were taken from their homes and crowded into mosque and khan, while their houses were robbed of everything. We were not disturbed, as a guard stood outside my street door calling, 'This is the house of a foreigner; it is

not permitted to enter here.' Neighbors rushed in pell-mell over our walls, our servant being unable to keep them out. By Saturday night I found they were everywhere; in my private rooms, the kitchen, and even in the stable, anywhere to be under my shadow. Poor things! What was I to do? I need not say I slept none that night. In the morning I persuaded the men to go to the schoolroom of the Protestant church, and in a few hours I had all the men off my premises, hidden and under lock, the key with myself, and supplied with bread and water for twenty-four hours. It was a heavy responsibility I carried, but less risk than to retain them in my home.

"Sunday afternoon a grand procession of military and civil officers appeared and requested entrance to our yard, and asked that I appear on the veranda. Peering into windows, they inquired if we had men here. We could honestly say, 'No, only women and children.' All day there was the smell of burning wool and cotton in the houses fired, and later the sickening odors from the great holocaust in the Gregorian church where some three thousand perished.

"Monday, the work was declared done, and announcements made that people were safe. Slowly they began to come out of their hiding-holes—wells, vaults, drains, and all imaginable places—some not having tasted food since Saturday.

The Protestant loss is one hundred and ten. Our pastor and several leaders were killed. I have the pastor's six children with me. Everybody's house is empty. All are utterly crushed. We are in a thick cloud, but God lives and we will trust him."

Organized Industrial Work

Miss Shattuck's courage and resourcefulness saved at least three hundred lives during those awful days of massacre; but now she was confronted with a situation which taxed her abilities to the utmost. After as many as possible of the orphans had been placed with relatives and friends, over three thousand remained unprovided for. From these Miss Shattuck took one hundred and fifty, although she took none whose mothers had been left with less than four children. For all of these she had a mother's heart, and it was the training of these helpless women and children in different forms of industrial work that revealed her tireless energy and unusual ability as a business woman.

Work with the girls naturally began with washing, cooking, and sewing, which later developed into silk embroidery and delicate work on handkerchiefs and collars. There was not enough demand for their work in Turkey, so Miss Shattuck visited Europe and secured the McBride Company, of Belfast, Ireland, and a German firm, as her agents. From this time the embroidery work

was established on a firm financial basis. Over two thousand women and girls were regularly employed, and five hundred dozen embroidered handkerchiefs were shipped every week.

Even in America the organizer of industry is one of the greatest benefactors in a community. How much more was this true in that desolated region where the organizing genius was a frail woman, without capital or competent assistants, and a market three thousand miles away!

The boys of her orphanage learned to bake the bread for the three homes, make shoes, and work in the vineyards. It was four years later (1904) that systematic work with the boys under Mr. George Gracey, of Belfast, Ireland, was begun. A tailor shop and shoe shop, together with carpentry and iron work and farming, gave worthy occupation to the boys.

Characteristics

As one of Miss Shattuck's associates once wrote of her, "Miss Shattuck was a born leader and organizer, and could endure more for a woman of her physique than anyone I ever saw. Under a somewhat cold exterior was a warm and sympathetic heart. With her a thing was either right or wrong. She wanted nothing half-way. Hers was a lonely, hard life, but she did her work, and a grand one it was."

In a letter to a friend, Miss Shattuck revealed the strong faith and wide vision which characterized

her work. "I feel," wrote she, "the great need of bringing forward the *common people* more, although the thought of others is for educated, strong leaders in school and pulpit work. I favor that heartily, but feel we need also skilled workmen to support such leaders and appreciate them. I would like manual labor not to be so despised by our graduates. I feel that our young fellows, as they enter upon their trades, should have more skilful fingers, more inventive power. Then they would desire to do differently from their fathers and grandfathers and become advanced workmen instead of plodding forever through life at a scanty existence."[1]

Shattuck School for the Blind

Among Miss Shattuck's native teachers in the day school was Mary Harootoonyan, who became blind and who afterward, through Miss Shattuck's influence, went to the Royal Normal College for the Blind in London. On her return she gathered the blind children of the neighborhood and taught them to read. This work later developed into the Shattuck School for the Blind, where mat-weaving and lace-

[1] Miss Shattuck's presence commanded respect from every class of people. The Turks especially were greatly impressed with her masterfulness. See the booklet, *Corinna Shattuck—Missionary Heroine*, printed by the Woman's Board of Missions of the Interior, Chicago, for the several accounts of her dealings with the Arabs and the Pasha of her neighborhood, and a picture of the life and customs of the times, pp. 22–25.

making was added to the common-school studies and the study of the Bible. Miss Shattuck never forgot that she was first of all a missionary, and that all her work was truly religious. At the beginning of each day's work a passage from the Bible was read and explained, and a prayer offered.

Returns to America to Find a Successor

In 1908 occurred the political changes in Turkey and the uprising of the Young Turk party, which caused great restlessness among the people. Then came the saddening massacre at Adana, where several of Miss Shattuck's friends were killed. These events, together with the heavy financial responsibility of the orphanages and the industrial work, were too heavy a burden for Miss Shattuck alone. Although in very poor health, she determined to go again to America in search of a helper, feeling sure that if she could present the need, there would be a response from some young man and his wife to carry on her work. She also felt that the complete change and rest would enable her to recuperate as she had done before. So feeble was she when she took the steamer, April 27, 1910, that she went at once to her stateroom and did not leave it during the entire voyage. However, Christian friends discovered who the sick lady was, and everything possible was done for her comfort. On her arrival at Boston, she was given excellent care and attention at the Cullis Home in one of the

suburbs of the city, where she wrote to a friend, "I am at last hidden in a good place. I did not fear the morning, I had no fear at noon, and shall not be afraid of the evening. My work is nothing. Anything I did was *all for Him.*"

But the work of the frail, weary missionary was done, and she died on Sunday morning, May 22, 1910. She once wrote to a friend, "If it pleases the Lord, I would like to die in the harness," and she had her wish. Death overtook her while she was still on the march in search of a successor, and even on the day of her death she talked hopefully of future plans.

Her Death

"If she had lived in the fifth century," writes a fellow-missionary, "the ascetic simplicity of her life would have surrounded her head with an aureole and her memory with legends; only you cannot put an aureole on a Puritan woman in a cotton frock."

The faithful Armenians of Oorfa have marked her resting-place with a granite stone, but her truest monument is in the noble lives of those orphans of Turkey, many of whom, in their own country and in the United States, are perpetuating her memory by self-sacrificing service for others.

Central Idea of the Lesson

A modern American woman found a life of industrial missionary service so rewarding that she could not abandon it even to save her own life.

Questions for Use in Teaching or Further Study

1. What is the value of missionary biography?

2. By which are we more influenced, concrete examples or abstract principles of virtuous living?

3. What seemingly insignificant events prepared the way for Miss Shattuck's life-work? What effect did her ancestry have upon her life?

4. Locate and describe the country to which she went.

5. How would her journey in 1873 compare with that of the missionaries who go to Turkey-in-Asia today?

6. Describe the beginning of her work at Oorfa before she settled there permanently.

*7. What would you have found interesting in a personal touring trip with Corinna Shattuck?

8. What great disappointment came to her in 1879? What remark while she was waiting in Colorado revealed her great love for her work?

9. What was her physical condition when she returned to Turkey?

10. Describe the terrible calamity that revealed her heroism and placed her in the front rank of missionaries.

11. What unusual circumstances called out her remarkable executive ability as an organizer of industry?

12. What great difficulties did she overcome later in her industrial work, and with what success?

13. Illustrate her self-sacrifice, her tact, her vision, her Christian faith, her heroism. What impression does her personality make upon you?

14. Describe her work for the blind.

15. What evidences of her work still remain?

*16. Mention several especially important days in Corinna Shattuck's life.

*17. Did it require greater heroism to protect hundreds of helpless Armenians on the day of the massacre at Oorfa, or to work for over twenty-five years with only one lung at a station three days' journey from the nearest missionary?

18. What single idea permeated all her work?

19. What controlling impulses of her life may be an inspiration to us?

*20. What effect does such a life have upon world-wide missions? What effect ought it to have upon young people today?

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CHAPTER VI—LESSON XII

FLORENCE NIGHTINGALE—PIONEER IN A PROFESSION

Lo! in that house of misery
A lady with a lamp I see
  Pass through the glimmering gloom,
  And flit from room to room.
And slow, as in a dream of bliss,
The speechless sufferer turns to kiss
  Her shadow, as it falls
  Upon the darkening walls.
On England's annals, through the long
Hereafter of her speech and song,
  That light its rays shall cast
  From portals of the past.
A Lady with a Lamp shall stand
In the great history of the land,
  A noble type of good,
  Heroic womanhood.[1]

Life Sketch

1820. May 15, Born in Florence, Italy.
1849. Visits Institute of Protestant Nurses at Kaiserwerth, Germany.
1854–56. Crimean War.
1854. November 4, arrived at Scutari.
1856. July, returned to Derbyshire, England.
1858. Published *Notes on Nursing*.
1910. August 13, died at London, England.

[1] Henry W. Longfellow, "Santa Filomena."

Life Story

It is given to comparatively few people in the world's history to enlarge the area of the life of the human race. This is done sometimes in terms of geography, and sometimes in the wider range or higher power of human employments. Columbus, it might be said, gave the race a new hemisphere; Livingstone, a new continent; James Watt, with his steam engine, gave men a new power over nature, and, as has been said of Samuel Morse with his telegraph, "he gave civilization a new set of nerves." Florence Nightingale gave to England a new profession. Her training school for nurses in London was among the first of those now found the world over, and was the dawn of a new day for the homes and especially for the womanhood of the world.

Birth and Early Life

Florence Nightingale was born on May 15, 1820, in the city of Florence, Italy, for which she was named. Her father, William Nightingale, was a wealthy English gentleman of unusual refinement and culture. Highly educated himself, and having no sons, he made the education of his two daughters his personal care. Though they studied at home, they were in many ways as thoroughly and broadly taught as if they had attended the University, which was not open to English women at that

time. This did much to give Miss Nightingale her distinction among the women of England, and made her a pioneer of that host of trained and efficient women who now have such a large share in the world's work. She had a great desire to be a nurse from the time when, as a child, she preferred sick dolls to well ones, curing them in the evening only to stretch them on beds of pain the next morning, that she might have the satisfaction of nursing them. But in her day, nursing the sick, except in one's own family, was not considered a suitable occupation for a young woman of refinement and social position, and she was not permitted to fulfil her desire. Instead, she was taken to London and presented at court, as her social position required, but it is significant that she spent her leisure while in town in inspecting hospitals. Her biographer[1] says that at this time she was tall and slight and of a finely molded figure. Her face, of sweet and delicate beauty, sensitively expressed the devout and cultured soul within.

It was the custom in England for young gentlewomen to wait at home in leisure, if not in idleness, until a proposal of marriage came to them. But Florence Nightingale would have none of idleness. She insisted that marriage was best for most women yet she did not propose to wait passively for her

[1] Sarah A. Tooley, *Life of Florence Nightingale.*

English lord, if there were one, to appear. She reckoned every year of her young womanhood as precious, "and," she said to an elderly friend, "you must show us how to be single." They did not show her, but, on the other hand, she did show hundreds of young English women both how to be single and also how to do some of the happiest and best work in the world. Here is the picture of an educated, ambitious English girl, watching to discover her appointed place of usefulness and service. Unaware of the triumphs and the suffering before her, she was doing well day by day the next thing that came to her. During this period of waiting she gathered the factory girls of the village at her home on Sunday afternoons for a Bible class, and became a frequent visitor in every home of pain and sorrow in all that region.

England had hardly raised the question of caring adequately for its sick, nursing being a sort of household occupation. Miss Nightingale lifted it to a profession, where the most scientific methods only were followed. She believed that women had special gifts for service of this kind and that the world would value, welcome, and pay for skilled women as well as skilled men. Her success proved that she was right, and by her providential popularity she convinced the entire nation of it. We say providential, because the Crimean War, with its heavy loss of life, had roused England emo-

tionally, until in her extremity she cried out for a deliverer.

Inspection of Hospitals in England and on the Continent

It was at this time that Miss Nightingale made a personal tour of the hospitals of Great Britain. She found that the nursing was in the hands of the coarsest type of women, not only untrained, but callous in feeling and often drunken and immoral, while dirt and disorder were rampant in the wards. Later she carried on her investigations in other countries and found conditions much better on the Continent than in England. The Roman Catholic Sisters of Mercy in France were trained and doing admirable work in the care of the sick poor, and Miss Nightingale learned much from them. But Pastor Fleidner, of the little German village of Kaiserwerth, in his small parish hospital and training school for nurses, gave to Miss Nightingale the vision which she transmuted into deeds and institutions in later years.

Her Call to the Crimea

In 1854 the Crimean War broke out between England and Russia, and after the first battles the war correspondent of the *London Times* published a series of articles in regard to the gross neglect of the wounded, stirring all England with indignation. The staff of army doctors was insufficient, and there were no competent nurses. The *Times* correspondent appealed to the women of the nation. "Are

none of the daughters of England," cried he, "in this extreme hour of need, able and willing to go forth to minister to the sick in the hospitals at Scutari?"

The articles in the *Times* raised the whole question anew, and the head of the war department, being a neighbor of Florence Nightingale, turned to her for help. He promised to put all the resources of the government at her disposal if she would raise and direct a force of nurses; also making her superintendent, with absolute authority, of the nurses at all the hospitals at the seat of war. Strange to relate, this official letter was crossed in the mails by one from Miss Nightingale offering her services to the government.

As soon as her acceptance was known, women of all classes in large numbers volunteered to serve under her. From the first, Miss Nightingale displayed not only the highest technical knowledge, but great executive ability. After selecting her helpers, she thoroughly organized them, and in a surprisingly short time was ready to start for the East. Her journey was a continuous ovation. The feeling for the suffering soldier-boys was very tense, and she captured the imagination and affection of the nation.

She arrived at Scutari just as the great battle of Inkerman was being fought. The British hospital system was centered at Scutari, and Miss Nightin-

gale found there four miles of corridors in barracks that were never intended for a hospital, with overwhelming numbers of the wounded and dying. She found filth and disorder indescribable. Within a day the wounded from the battle of Inkerman began to arrive by the hundreds. She went to work with tireless energy and amazing administrative ability. Within twenty-four hours order and cleanliness began to spread from her headquarters through those miles of corridors. She used all her authority against the inefficiency of "red-tape" officials, who were letting soldiers die for lack of food which was in sight but which could not be disturbed until the coming of an inspector. These officials became her enemies, but the soldiers she fed were devoted to her. After the day's work was over, it was her custom late at night to walk, lamp in hand, through the corridors to see that the work had been properly done.[1] The poor fellows, as she passed by, would try to thank her with voices choked with sobs, while others kissed her shadow as it fell on their pillow.

Work at Scutari

Gradually the effects of her measures were seen in a lowered death-rate. "In February, 1855, it was as high as 42 per cent, but before many months it was reduced to 2 per cent."[2] After establishing order and efficiency at Scutari, Miss Nightingale

[1] Consult poem at the beginning of this lesson.

[2] *Encyclopaedia Britannica*, article "Florence Nightingale."

crossed to the siege of Sebastopol, to inspect the temporary hospitals on the field. While there she was stricken with fever from which she recovered slowly. During her convalescence, peace was declared. She declined the offer of a man-of-war to convey her to England, but returned quietly on a French ship, and reached her country home in Derbyshire before her arrival in England was publicly known.

Return to England

But thousands of homes in Britain united in the desire to offer her special honor. She permitted nothing except the raising of a fund which was to be used for the founding of the Nightingale Training School for Nurses in connection with the famous St. Thomas Hospital in London.

It is easy to see how the unrivaled prestige that had come to Miss Nightingale made her the patron, almost the patron saint, of the profession of nursing. It became, all at once, through this heroic and cultivated lady, a most honorable profession. In 1858 she published *Notes on Nursing*, a book which greatly stimulated study along these lines.

But Miss Nightingale's constitution had been undermined by the camp-fever, and she never recovered from it, although for fifty years longer her scientific mind and philanthropic spirit continued a most active, formative force in English life.

She gave her Training School for Nurses constant care and direction, while from her sick room, as from a throne of power, radiated counsel and inspiration to the leaders of several world-movements. She is said to have been officially consulted during the United States Civil War and also the Franco-German War. Think of governments coming to her bedside for advice and counsel in times of national uprising! She had much to do with the founding of the now world-wide Red Cross Society, and was also the steadfast champion of the system of district nursing, insisting, not only that the poor be nursed in their homes, but that the women in these homes should be taught how to prevent disease and how to care for the sick.

Her Death

Miss Nightingale died on August 13, 1910, at the age of ninety years. A friend recently said of her that she had been an overworked invalid for more than fifty years. How significant that the woman who at one time stood waiting and wondering whether life held *any* real calling for her should be given such great things to do. But God often breaks new paths for those who have vision and courage. Young women of today should be especially grateful for the life and work of Florence Nightingale, as she has made their life richer and safer, and their opportunities for service more varied. She not

only used an opportunity, but she enlarged it, and bridged the way from the old to the new vocations for women.

Distinguished Women in Other Professions

While Florence Nightingale represented the modern, scientific method in one profession, the world of art and literature has been distinguished by such names as Mrs. Siddons in the drama; George Eliot in the literature of fiction; Jennie Lind in song; Rosa Bonheur in painting, and Mary Lyon, the venerated teacher.

For many years teaching was the only profession open to women, but now, medicine, law, science, and even the ministry, make no discrimination against her. Each of these professions has many branches, and we find our trained young women as journalists, pastors' assistants, librarians, story-tellers, even college professors. And there are today undiscovered fields of service awaiting the young woman who can discern in her own life capacities perhaps unrealized before, and find in the world's life a corresponding need.

Florence Nightingale made a distinct advance for the Kingdom of God by bringing together the capacity and the need. Her ability and efficiency gave the true interpretation to her task, and she became what she was frequently called, "the Queen of Nurses."

For Continued Thought

The area of a woman's life and service is limited only by her ability and the world's need.

Questions for Use in Teaching or Further Study

1. What is meant by a professional life? What motives should underlie the choice of a profession? Mention the earliest professions open to women. Are there any *not* open to women today?

2. What influence did her home and early surroundings have upon the life of Florence Nightingale? Why was she not content simply to enjoy them?

3. Did Florence Nightingale as a child reveal any of the gifts that were to distinguish her as a woman? What difficulties did she have to overcome before she could use her gift?

4. Describe the condition of hospitals in England when inspected by Miss Nightingale. How did those of France and Germany compare with them?

5. Mention the various periods of waiting in Miss Nightingale's life. What occupied her at such times?

6. Where did she get her first idea of trained nursing?

7. What historical event made possible the use of her gifts?

8. How did she find conditions at Scutari, and what did she do to remedy them? Mention various causes that made her work a success.

9. How significant was the lowering of the death-rate in the hospitals at Scutari after Miss Nightingale had taken charge of the nursing?

10. Why was she known as "the Lady with the Lamp"? What characteristics of hers does this reveal?

11. Describe her return to England. What was her condition physically?

12. How did England express its gratitude for what Florence Nightingale had done?

13. What did Florence Nightingale do for the profession of nursing in England?

14. In what ways did her sick room become "a throne of power"?

15. What cause have we in America to be especially grateful to her?

*16. What message has her life for the trained young woman today? what for the young woman who sees no opportunity to use her special gift?

*17. Find what women have been able to do in some other of the professions, such as science, for instance.

18. Are opportunities for service greater in the professional or the industrial world? Give the reasons for your answer.

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CHAPTER VI—LESSON XIII

WOMAN AS AN INTERPRETER OF THE FAITH

The Lord giveth the word: the women that publish the tidings are a great host.[1]

Aspects of the Subject

The *field* of the interpreter: The individual; the home; the school and church; social and civic life; missions and philanthropy.

The *means used* by the interpreter: Education, service, and inspiration.

The *achievement* of the interpreter: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them" (Matt. 11:5).

General Survey

Woman's position in the world today is mainly due to the emancipating power of Christianity. The religion of Jesus lifted her from the place of the slave and the plaything of man to that of companion and co-worker. It opened the gates into a "kingdom of usefulness and duty" of which no one had ever dreamed until the Christ came. Before this, "woman, beneath all her shame, felt

[1] Ps. 68:11.

By courtesy of the sculptor, Daniel C. French

ALICE FREEMAN PALMER MEMORIAL AT WELLESLEY COLLEGE

At one side of an altar with its flame stands a young girl who has just lighted her lamp. In the center, a beautiful feminine form, with one hand resting on the girl's shoulder, directs her into the future—a fitting memorial of one who lovingly and earnestly inspired the lives of those whom she touched as she pointed out to them the path of service.

a law of being which she had no power to fulfil, gleams of an ideal she could not reach, hints of an immortal life which she had not thought to separate from fear."[1] Then the emancipation of those words, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus" (Gal. 3:28), struck off the shackles from her soul, and gave to woman ideals and motives that were divine, and created for her a "new heaven and a new earth." What a challenge this gives to Christian womanhood to stand for her religion; to live it, to teach it around her own hearthstone, and in "the uttermost parts of the world." And "when men falter, woman, in some Mary Magadalene, must steal to the grave in the morning, as darkness turns to gray; and woman in reform, in achievement, in hope, must run before a disheartened race, to cry, with all the sweetness which a religion of the heart can give: 'He is risen!' A woman, in that hour before daybreak, ran to a new Poland, when, as the wife of a ruler, she caught the risen glory of Jesus, bending before all others at that sepulcher of his which we call the Dark Ages. A woman once heard in Russia the voices of resurrection, before all others, and that Mary Magadelene ran and told Russia that for her Christ had risen. Woman beheld the forsaken grave first, as Christianity rose

[1] Gunsaulus, *Paths to the City of God*, p. 238.

out of the tomb in which, for ten centuries, civilization had slept through the Middle Ages. Chivalry caught the word from her, and through all the mistakes of fanaticism, the ideal woman has led the world. Says Draper: 'Clotilda, the queen of the Franks, brought over to the faith her husband Clovis; Bertha, the queen of Kent, and Gisella, the queen of Hungary, led the way in their respective countries.' Greater than monks or lonely priests were the captive women taken from the south of Europe in war, to civilize the north. The Greek wife mentioned by Xenophon, who tended her sick slaves, was a prophetess of that womanhood which would produce a St. Perpetua for martyrdom, a Joan of Arc for sacrificial love of liberty, a Florence Nightingale for tender charity. . . . .

"Christianity has been called a new enthusiasm for, and the enthusiasm of, humanity. It must, therefore, not only propose to re-create woman's life, but it proposes to turn the power of the re-created womanhood upon the slow world. It not only found new powers within woman, but it found new uses for all her powers, latent and manifest. And so, along with Christianity, there came Mary and Martha, Lydia and Elizabeth, Euodia and Syntyche."[1]

So history teaches that as it is the Christ that has brought to womanhood the greatest possession

[1] Gunsaulus, *op. cit.*, p. 241.

of her life, it should now become her greatest responsibility to make her life interpret Christianity to her generation. An interpreter is a discoverer, a revealer, a translator, and an interpreter of the faith is one whose word or act or thought reveals the love of God and the meaning of life in such a way that others may understand. We readily see how the person of large influence and great usefulness is able to interpret Christianity through his life-work. But Jesus made no discrimination when he said to his disciples (drawn for the most part from the common people), "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine" (Matt. 5:14–16).

To the hundreds of Wellesley young women who came under her care, Alice Freeman Palmer was indeed an interpreter of the faith. As she herself once expressed it, "I am trying to make girls wiser and happier. It is people that count—you want to put yourself into people; they touch other people; then others still, and so you go on working forever." And as her husband, Professor Palmer, of Harvard, adds, "She adopted the idea of Jesus that if you would remold the world, the wise way is to devote your fleeting years to persistent talks with a dozen young fishermen. And that this

audacious method was effective in her small degree, as in that majestic instance, I now daily perceive as I meet with those who once were almost dead and were brought to living fruitfulness by her ardent patience."[1]

"In the pulpit of that great cathedral, the City Temple of London, a woman one day stood confronting a vast assembly. Many had come, curious to see this great sight—a woman in Parker's pulpit; they remained to be awed by the power, the refinement, the inspiration of Catherine Booth, wife of William Booth, general of the Salvation Army, as she cried, 'What the preaching of England needs is *Sword*.'

"It was she who, from the gallery, on the day of his revolt from the church of which he had been a member, when the question of his submission was before the Conference, waved her handkerchief and called out 'Never!' and together they went forth in the name of liberty of preaching.

"It was she who sustained and advised him in the dark days of their traveling evangelism; it was she who conceived the idea of military discipline and designed the dress, at least of the women 'soldiers'; it was she who was counselor-in-chief to the Army, especially in its work for women, and counselor-in-chief to the General until she died."[2]

[1] *Life of Alice Freeman Palmer*, p. 9.

[2] Professor G. A. Johnston Ross.

Here was an interpreter of the faith in warfare for God; for the Salvation Army has been a sword thrust into the "heavy sleepy body, first of English and later of the world's religious life." Through her, Christ was interpreted to a struggling humanity who, in return, gave their affection and their reverence to the "Mother of the Army."

We have seen how Florence Nightingale was a pioneer interpreter of the faith through the ministries of healing, and how she made it possible for thousands of unknown nurses to become just such other interpreters of God's loving care to sick and needy souls the world around.

Recall that company of noble women who have counted "all things to be loss for the excellency of the knowledge of Christ Jesus" (Phil. 3:8) and, going out into the Christless places of the world, as did Corinna Shattuck, have interpreted their faith to oppressed and ignorant souls. While we cannot mention them all by name, our hearts delight to dwell with affection upon that young college girl, Dr. Eleanor Chestnut, who became a martyr for China; upon Isabella Thoburn, who dreamed great dreams for the women of India, and upon Ellen Stone, held captive by brigands in far-off Macedonia.

Recall, also, that host of mothers who, like Hannah of old, stand beside little children and the young people of our homes, with one hand in

blessing upon their head, while the other points the way into a life of service. They are no less interpreters of the faith because their names are unknown to the world; for they have the name of the Father written on their foreheads and their own names "are written in the Lamb's book of life" (Rev. 21:27).

Our hearts salute that army of interpreters who, in our public and church schools, look into the faces of the youth of our land and try to interpret life to them in the spirit of the great Teacher.

Mary of Bethany and Ruth the Moabitess interpreted the faith in terms of affection, while Deborah's interpretation was a bugle call to a holy warfare. But the varied experience of them all is needed for the complete interpretation of the living, growing faith that has come down to us through the ages.

To many who are standing at the threshold of life, unable to see that they have any gift that the world needs, comes the reassuring, challenging word of the Master, spoken in the familiar parable of the Talents (Matt. 25:14–29). Each of the servants received something for the use of which he was held strictly accountable. The servant who considered his one talent too insignificant to make use of, and hid it out of sight, had it taken from him; while those who used their talents had other talents given them.

This parable is a summons to each of us to discover and use the talent which God has given to us or implanted within us. Here is the help and comfort needed by the self-distrustful young woman when she finds, not only the need before her, but the God above her, forbidding the neglect of her gift. As Paul said to his young friend Timothy, "Stir into flame the gift of God, which is in thee" (II Tim. 1:6, margin).

However, it is not only the one-talent servant, but often the possessor of five talents who is at a loss to discover his gift and place of service.

After several years of uncertainty and painful waiting Henry Drummond, the great interpreter of the faith in its relation to science, found his gift, and summarizing the knowledge which this experience taught him, he inscribed upon the fly-leaf of his Bible the following maxims, which will be most helpful to anyone who is trying to discover his gift and use it:

"To find out God's will, first, pray; second, think; third, talk to wise people, but do not regard their decision as final; fourth, beware of the bias of your own will, but do not be too much afraid of it; fifth, do the next thing."[1]

Having found our gift, we must remember that it is given us for service in the community. Paul makes this clear when he says that each one's

[1] G. A. Smith, *The Life of Henry Drummond*, p. 127.

gift is for the purpose of interpreting the spirit and faith of Jesus for the world's profit (I Cor. 12:7). None of us, therefore, are left out of, or denied the privilege of a share in, the work of interpreting the faith by means of our gift. Indeed, so far from being negligible, we are necessary, as necessary for the full efficiency of the community as the humblest organ of the body is necessary for the health and efficiency of the whole (I Cor. 12:12–26). So it is by the use of our gift in the right spirit that we interpret that part of the faith which is most vital and real to us.

Faith of our fathers, living still
In spite of dungeons, fire and sword,
O, how our hearts beat high with joy
Whene'er we hear that glorious word.
Faith of our fathers, holy faith,
We will be true to thee till death.

Faith of our fathers, faith and prayer
Have kept our country brave and free,
And through the truth that comes from God,
Her children have true liberty!
Faith of our fathers, holy faith,
We will be true to thee till death.

Faith of our fathers, we will love
Both friend and foe in all our strife;
And preach thee, too, as love knows how,
By kindly words and virtuous life.
Faith of our fathers, holy faith,
We will be true to thee till death.[1]

[1] F. W. Faber, "*Faith of Our Fathers.*"

For Continued Thought

What God-given talent have I which would make more complete the interpretation of the faith to the world in which I live?

Questions for Use in Teaching or Further Study

1. In what ways did Christianity emancipate and develop woman's life?

2. What can she give the world as an expression of her gratitude?

3. Mention ways in which the area of woman's life has been enlarged during the last fifty years. How has the world been enriched by this larger service?

4. What is it to be an interpreter? What is the meaning of the expression, "an interpreter of the faith"? Has woman any special qualifications for this task?

5. What is prerequisite to becoming such an interpreter?

6. Why ought we to hold the "faith of our fathers" so sacred? Have we any relation to it except to preserve it?

*7. Study several great hymns of the church which especially reveal this faith.

*8. Read the eleventh chapter of Hebrews for a study of faith.

9. Are there vocations which are pre-eminently the field of the interpreter?

10. Is there any vocation which does not provide an opportunity for such service?

11. How does education enable us to discover and to widen the use of our gifts?

12. What do you think of the maxims of Professor Drummond?

13. What is likely to happen if we consider our gift too insignificant to use?

14. Why is the use of our gift necessary for the complete interpretation of the faith? (I Cor. 12:27–31).

15. Recall the characters of Mary of Bethany, Hannah, Ruth, Deborah, Lydia, and Corinna Shattuck, and mention the part each had as an interpreter of the faith.

*16. Mention the names of women of modern times, other than those spoken of in these lessons, who seem to you conspicuous examples of serviceable lives.

17. Is it an easy thing to be an interpreter of the faith?

*18. Are you willing to make the effort necessary to discover your gift and use it to interpret the faith to others?

Reference Books

Gulick, Luther H., *The Efficient Life.*

Gunsaulus, Frank W., *Paths to the City of God*, chap. xii, "Christianity and Woman."

Hitchcock, Edward, *Memoirs of Mary Lyon.*

Palmer, George H., *Life of Alice Freeman Palmer.*

*Parsons, Frank, *Choosing a Vocation.*

Smith, George Adam, *The Life of Henry Drummond.*

Tucker, William J., *Personal Power.*

†Vocational Literature. Vocational Bureau, 6 Beacon St., Boston.

APPENDIX

SUGGESTIONS FOR TEACHERS

General

The value of this course of lessons is not to be found primarily in the accumulation of separate facts week by week, but rather in the ever-widening circles of interest and influence, which result in some form of helpful service. Each one of the characters presented emphasizes the truth that "one is richest in soul who has given most to enrich other souls," and that it is the cup of cold water given in Christ's name that distinguishes his disciples.

These lessons have been arranged in groups of two, the first being in most cases the biographical illustration of the second. Hence the second lesson in most of the chapters may be said to be the one for which the first was made, and the two should be thoroughly studied before attempting to teach either. The teacher will thus recognize the unity of the two lessons and will assign questions and topics accordingly.

Teacher and pupils will find that they can greatly increase the value of these lessons by the use of the books listed at the end of each lesson. The teacher should plan the outside reading and make assignments to members of the class. Some pupils will find it an advantage to select one book for the entire course, while others will be able to do considerable reading in connection with each lesson. The lists given are large

enough so that pupils who have time may read several books on the same subject. Books marked with an asterisk (*) should be read by as many of the class as possible and will be found in most public libraries. Librarians are very willing to give assistance in the selection of books and also to buy any book for which there is a demand. The books marked with a dagger (†) are in pamphlet form and need to be secured early in the course.

The teacher will probably find that the members of the class will be more interested in studying the questions requiring thought, and in reading the reference books, after the lesson has been presented in class. This order of work may be preferable, as tending to create in the student an enthusiasm for the subject which will lead her to read the reference books much more thoroughly than she otherwise would.

All questions marked with an asterisk (*) give opportunity for special thought and continued study.

The material for these lessons is varied. The Bible references come first and are fundamental. At least some portion of the supplementary reading suggested is equally important in order that both teacher and student may have a larger outlook upon the theme. The class should have access to a dictionary of the Bible, such as Hastings', in order to understand the customs and local conditions. If, in addition, a modern commentary, such as the *Cambridge Bible for Schools and Colleges*, can be consulted, the work will be still further illumined.

The limited time of the regular session of the Sunday school will often prove insufficient for a thorough presentation of the lesson. It is hoped that many teachers will find it profitable to continue most of the lessons for two or more sessions of the class, thus extending the course over a half-year.

Opportunity for debate and the use of special topics is left largely to the discretion of the teacher. But the use of the lecture method is discouraged, as is also such discussion as is likely to be fruitless. Independent, constructive thinking is urged. Indeed, the teacher's success will depend largely upon her ability to hold the class to the subject presented and at the same time to allow opportunity for sufficient freedom and spontaneity in discussion.

Interest is sure to be awakened in different forms of religious and social service which should be allowed some means of expression. The formation of a week-day club with its inside-work and outside-work committees, meeting monthly or fortnightly, will be a natural development; while the reading and discussion of one or more of the reference books may be made a valuable part of the program for the club meetings.

Although the Sunday schools of today are better equipped than ever before, the success of any series of lessons depends very largely upon the personality of the teacher and her ability to detect and satisfy the deepest needs of the individual members of the class. There are no tools that take the place of devotion and sympathetic affection.

CHAPTER I—LESSON I

MARY OF BETHANY—THE TRUE FRIEND

With the aid of maps, encyclopedia, and Bible dictionary have as a background for this lesson a distinct picture of Bethany and Jesus' friends who lived there. Live with Lazarus and his sisters in imagination until they seem like real friends in some distant village. Then will Mary's beauty of character be more fully realized and her distinct gift understood. This study should ennoble true friendship and emphasize its qualities as well as its cost. The lesson begins with Mary; but properly does not end until teacher and class become true friends to someone who needs their help.

One Sunday-school class met the challenge of this lesson by adding to its numbers two young women, one somewhat afflicted and consequently shy about meeting those of her own age; the other a nervous invalid who for months had not left her bed, but who put on the class badge with the others and met them in spirit week by week.

CHAPTER I—LESSON II

WOMAN'S OPPORTUNITY IN FRIENDSHIP

The value of this lesson will be found in the entrance it gives to the outside world of beauty and life, and to the inner world of affection and sympathy. It will ennoble the daily routine if the teacher can arouse in the class an expectancy for opportunities in which to show friendly attentions.

This lesson may profitably be extended one or more weeks, thus allowing time for the class to report on books read, trips for the study or enjoyment of nature, and the results of following the suggestions for friendliness under the paragraph on friendship with persons. In this connection, the influence of the Social Settlement, which teaches by being friendly; the Big Brother and Big Sister organizations; the work of the Juvenile Court and Probation Officer, who endeavor to save boys and girls by wise sympathy; the Visiting Nurse; the Camp-Fire Girls; the Boy Scouts; church groups of boys and girls, and many other such agencies may be considered.

Consider the different ways in which one may continue his education through life as a means of constant enrichment.

Mention certain occupations which offer special opportunities for friendship, the teacher emphasizing that of the home-maker in preparation for chap. ii.

The teacher will know how personal to make the questions in regard to friendship with God. This is the climax of the lesson and should receive its full proportion of time and consideration. Avoid superficial and stereotyped expressions. The lesson offers a special opportunity for leading the pupils to make the spiritual life supreme.

Consult the newspapers and such magazines as the *Survey* for incidents in answer to the questions for further study.

The following practical suggestions have been found helpful:

Let each pupil make a list of worth-while books she would choose for a three-foot shelf, and give the reasons for her choice.

Have a Saturday afternoon walking-club for the sake of good comradeship and the study of nature. Keep a notebook for the record of interesting discoveries.

Urge each pupil to have a hobby and make collections. A small boy in a crowded city block had splendid success raising flowers in boxes on the roof of an adjoining building. Back yards and vacant lots have often been transformed into gardens.

Have the members of the class put in practice for a week Alice Freeman Palmer's rules, keeping a record of the results and reporting at some later meeting of the class.

CHAPTER II—LESSON III

HANNAH—A NOBLE MOTHER

Make the story of Hannah very real to the class, so that the members may feel a personal interest in Elkanah's household.

Let Hannah be a revelation of the guiding influence a true mother may have in her home, considering also the attractions which constantly draw young women away from the home and make them unwilling to assume the responsibilities of motherhood.

This lesson should result in a more worthy appreciation of one's own mother and the realization that her unselfish labor through the years finds its highest reward in the excellence of her children.

For the larger interpretation of this chapter have the class understand clearly that the home spirit is not dependent upon having a home of one's own. Mrs. Mary Hemingway writes of a missionary, "she had a genius for home-making. If it were only a bare room in a Chinese inn, within a few moments she could bring cheer and homelikeness." We all know such people.

Be sure to ask the class for the results of their study of mothers, as suggested for further study at the close of the lesson. This will make an interesting introduction to the following lesson.

CHAPTER II—LESSON IV

WOMAN'S PRIVILEGE IN THE HOME

This is so important a subject that two or even three lessons may profitably be spent upon it by most classes. A possible division of the subject might be: (1) the home and the family; (2) the home and the community; with an entire lesson for each subject.

If the teacher has become acquainted with the homes of her pupils, her suggestions will prove much more helpful, since she can lay stress upon the problems and difficulties which have been found in the actual experience of the class. If not, she should seek to lead the class to discuss the problems that they actually face.

Secure from the Perry Pictures Company, Malden, Massachusetts, penny copies of the picture entitled

"Morning Prayers in the Family of Sebastian Bach," by Rosenthal, and notice how music and religion ennobled the life of that family.

A class party at the home of the teacher would be one of the best applications of this lesson, especially if the class is made up of working girls in a city. A certain Sunday-school teacher after such an evening was surprised to have one of her girls remark as she said goodnight, "This is the first time I have been in a home since I came to the city two years ago!" The same teacher, when offering to call upon one of her pupils, was asked not to come. "I have no place where I could have a caller," said the girl, "and I have to do my laundry work evenings."

These are but suggestions of "follow-up" methods which the teacher may find helpful in establishing the home atmosphere for some of her own pupils.

If the members of the class have their own homes, there is hardly a limit to the various subjects which may be discussed in connection with this lesson.

CHAPTER III—LESSON V

DEBORAH—A CHAMPION OF ISRAEL

A clear understanding of the historical background of this lesson will be found necessary rightly to interpret these varying events. Note how the writer of the first three chapters of Judges exposes in unsparing language the infidelity of Israel. He seems the mouthpiece of Jehovah as he emphasizes over and over again

the divine law that disobedience always brings punishment; that Jehovah is the only true God, and that Israel will always be severely punished when she turns aside to worship other gods.

Have the class realize that Deborah's success was preceded by years of patient preparation before she was able to arouse oppressed Israel. Point out the value of leadership and prove that the highest motives and the right spirit are necessary if one is worthily to respond to its challenge.

This lesson also teaches the value of united leadership. We have not only Deborah, but also Barak and the people who "offered themselves willingly." Each of these received the reward that always comes to those who give what costs something. "Whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it" (Luke 9:24), is the New Testament way of expressing it. If attention is called to the elements of cruelty, and evidences of imperfect moral ideals in the story, these should be neither glossed over nor excused, except to point out that they were according to the standards of that age. But it is not for these that we are studying this story, and as little time as possible should be given to them.

In preparation for the following lesson, ask the class to be on the lookout during the week for instances in our public life where the spirit of Deborah is sounding the alarm and the people are offering themselves willingly, "for the help of Jehovah against the mighty." Note especially those instances where a woman is the leader.

CHAPTER III—LESSON VI

WOMAN'S PUBLIC INFLUENCE

This lesson offers an opportunity to the teacher to broaden the vision of what it means to be an efficient woman in the community. No teacher can ask for a larger task than to be able to point out to her class the way to a life of unselfish service for others. Let the end and aim of all service as expressed in Matt. 25:40 be kept clearly in mind in the teaching of the lesson. The varying needs to which woman is especially adapted to minister should be made very clear and definite, so that there may be awakened a desire to help in meeting them.

The best discussions are those among the members of the class, the teacher simply guiding the thought into helpful and suggestive channels. This will be found to be true even with the questions on suffrage, where there is sure to be much difference of opinion.

Let the teacher ask each member of the class to make a special study of some woman whose public influence is well known. If the pupil could come into personal touch with such a woman, the experience would add interest to the lesson.

In preparation for next week's lesson the pupils should be asked to read the Book of Ruth at one sitting, just as they would read and enjoy any short story, while the teacher herself should read the introductory paragraph at the beginning of the next lesson that she may enkindle the interest of her class to make a worthy preparation for the study of Ruth, the immigrant.

CHAPTER IV—LESSON VII

RUTH—THE IMMIGRANT

In this lesson nothing will take the place of a careful reading and re-reading of the Book of Ruth. As suggested in the last lesson, the teacher must awaken the interest of the pupils in the story sufficiently for them to be willing to do this, one delightful method being to present the lesson for the first time in its dramatized form as arranged by Rev. Harrison G. Hale and procurable through the Pilgrim Press, Boston. This will give a familiarity with the story and the words of the text, if the different characters are represented by members of the class. It might be found helpful to give this in costume at some social gathering of the entire Sunday school.

Interest must also be aroused in Ruth as an immigrant, by considering the reason for her becoming one, the conditions she met in a strange land, and the happy outcome. This will prepare the way for the next lesson with its study of women immigrants in our own country.

CHAPTER IV—LESSON VIII

WOMEN IMMIGRANTS IN AMERICA

The purpose of this lesson on immigration is to awaken an appreciation of our own national ideals, and a sympathetic attitude toward the people of other countries who are helping us make "the new America." As the subject of immigration is so widely discussed in our magazines and papers, and so many

helpful books have recently appeared, the teacher will find ample material suggested for two or more lessons. Points of special emphasis should be: From what lands and conditions of life have these immigrants come? What do they bring to us? What do they find here? How are we helping them? What remains to be done?

Memorize the hymn at the beginning of the lesson written by Katherine Lee Bates, and have it sung by the class to the tune of "Materna," which may be found in most church hymn books.

To awaken further interest in the immigrant and his family, nothing is more suggestive than to make a survey of the neighborhood or town or city in which one lives. Indicate on a map of as large a size as possible the homes or rooming-houses of immigrants. Note the conditions under which they live. Locate on the map all helpful influences, such as schools, libraries, and churches and settlements; also the harmful influences, such as saloons or dance halls. Make careful inquiries as to what use is being made of all these institutions by the immigrant. Find some right way to become acquainted with these people, especially the women, so that you may be a friendly visitor in their homes or a "big sister" to their children. Discourage all disrespect shown to them in the use of such nicknames as "dago," "nigger," "sheeny," "Jap," "chink." Encourage the immigrant to tell you of his fatherland and its national heroes.

Find a common ground of interest with the maids in your own home. A bit of Norwegian embroidery, or a

recipe for Danish cakes may be instrumental in bringing real happiness to the immigrant girl living under your own roof. This is a class of immigrants for which perhaps least is being done, and who live closest to us.

After you, individually, are enlisted in the work, interest someone else. Try to have the local church open its doors and provide stereopticon lectures of a nature that can readily be understood, even by the newly arrived immigrant. A church in Boston held international socials once a month, the guests being the foreigners of the neighborhood, who were invited to wear national costumes, while national songs and tableaux made up the program.

Make a careful record of the conditions as you find them and confer with the leaders of your home or city missionary societies, who will gladly render you assistance in such work.

CHAPTER V—LESSON IX

LYDIA—A CHRISTIAN BUSINESS WOMAN

A delightful preparation for this study of Lydia will be found in the interesting description of the city of Philippi and adjoining country as pictured by Robert Bird in his book *Paul of Tarsus*, pp. 247–64; also the chapter entitled "St. Paul in Macedonia," under Acts of the Apostles in the *Expositor's Bible*. Use a map to locate all the places mentioned. After reading the lesson story in Acts 16:6–40, read the entire letter to the Philippians as the letter Paul wrote to the church at Philippi several years later. This will give perspective

and atmosphere. Emphasize in the lesson the valuable results that often come from small beginnings; contrast the business that is carried on for money gains and that which is conducted for the achievement of high and noble ideals. Illustrate by using concrete examples from the business life of your own town or city. Make Lydia *live* to your class. One's imagination will not go far from a true portrait if one will hold carefully in mind the few glimpses that Luke has given us. The last two questions of those for further study prepare the way for the following lesson.

CHAPTER V—LESSON X

WOMAN'S PLACE IN INDUSTRY

Nothing will impress the thought of this lesson more deeply than for the teacher and her class to come in touch with some group of working girls in their own neighborhood or city, or to make some personal investigations of store or factory conditions. Try to find ways in which your church may become a friendly place to the young woman who toils, and be a "big sister" to some young cash girl who longs for recreation and a good time, and who will be tempted to look for it under unsafe conditions unless some good friends provide legitimate fun.

As women have not as yet been able to compete with men in the highest positions in the industrial world, there are only a few conspicuous examples of business women whose success has equaled that of men. But be sure to find out all you can about Madame Bouci-

cault, manager and owner of the Bon Marché in Paris, as skilful and expert a leader of industry as any man. Then, in preparation for next week's lesson, read the booklet issued by the Woman's Board of Missions of the Interior (Congregational), Chicago, and entitled *Corinna Shattuck—Missionary Heroine*, for an example of a captain of industry who succeeded under most unusual and trying circumstances.

CHAPTER VI—LESSON XI

CORINNA SHATTUCK—MISSIONARY HEROINE OF OORFA

One of the best ways to study history is by means of biography. As Emerson once said, "the only history is biography." And there is no more fruitful way to study missions than to become acquainted with the heroes and heroines of the faith, who in out-of-the-way places and under the most difficult conditions have lived a life of self-sacrificing service. Let the teacher who feels that her own interest and enthusiasm are not sufficient to meet the requirement of this lesson read from beginning to end that booklet issued by the Young People's Missionary Movement, by Dr. Joseph Clark, entitled *The Smoke of a Thousand Villages*, and she will get a vision of the missionary opportunity of the Sunday school and its appeal to young people that will enable her to make the life of Corinna Shattuck a concrete example of the missionary motive and passion.

Miss Shattuck's unusual ability as an organizer of industry under almost impossible conditions makes

the study of her life follow naturally the last two lessons.

But for those classes that prefer to study the life of a missionary of their own denomination the names of Isabella Thoborn of India (Methodist); Dr. Mary Eddy of Syria (Presbyterian); Charlotte Tucker of England (Church of England); and Ann Hasseltine Judson's work for the Burmese (Baptist) are suggested. The denominational boards of foreign missions will gladly give information and supply additional literature in regard to the work of any of their missionaries.

In these days, when the missionary movement has so much to do with the shaping of a national life, the Sunday-school teacher must put into the life of her scholars not only Bible facts but the missionary impulse of the Bible. Missionary biography is of special service to the teacher at just this point, for it always leads up to the question, "Why did she do it?" Some in the class may be inclined to express it as the disciples did, when the woman poured out the precious ointment as a token of her affection for Jesus, "To what purpose is this waste?" The teacher must be prepared to meet the objections that still continue to be raised in regard to foreign missions, but it would be most unfortunate to have this the climax of the lesson. Rather, let the heroism and devotion of such a life as that of Corinna Shattuck suggest the more personal question, "What is my part toward completing the task that Jesus began and these noble men and women have been carrying on?"

Some of the class may be interested to look up the new constitution in Turkey and the Young Turk party; the writings of the sages of Edessa; or the work in Oorfa of Rev. and Mrs. Francis H. Leslie, the successors of Miss Shattuck, which the American Board of Foreign Missions at Boston can supply.

CHAPTER VI—LESSON XII

FLORENCE NIGHTINGALE—PIONEER IN A PROFESSION

This lesson is intended to emphasize the service that may be rendered to the world by the trained worker. In your group of young women there may be several college girls who need to realize life's challenge. There are certainly those who could have special training if they were made to feel that it was worth while. The life-work of Florence Nightingale gives the teacher the opportunity to make both of these groups of young people feel their responsibility to match the world's need with the particular service they are best fitted to give. This thought is further developed in the next lesson on "Woman as an Interpreter of the Faith," which considers more definitely the question of personal gifts.

The teacher should encourage the class to look for as many examples as possible of the splendid work done by women in the professions. This will stimulate the desire to take a share in such work themselves, suggest a closer study of one's own abilities, and how to apply them to satisfy the need.

The magazines frequently have articles on the work of women along professional lines. Read in the *American Magazine* for October, 1914, an account of the interesting work of Ida M. Tarbell, a prominent journalist, and in the February, 1915, number of the same magazine that of Anne C. Tyler, New York's "Story Lady."

CHAPTER VI—LESSON XIII

WOMAN AS AN INTERPRETER OF THE FAITH

Let the teacher begin the study of this lesson with the genuine desire to measure honestly her own work, as an interpreter of the faith, before attempting to interpret the work of others. This will lead her to question thoughtfully her own motives and ideals and the influence of her message upon the lives of others. It may take some time before she is able to answer satisfactorily the questions, "How much does 'the faith' really mean to me?" and "How rich a faith am I revealing to others?" The more time the teacher is able to give to purposeful meditation on the truths of this lesson, the more valuable will be her expression of them at the lesson hour.

Lead the class to sing the hymn found in the Lesson Comments, "Faith of Our Fathers," to the tune of St. Catherine; also other great hymns of the faith that you especially enjoy. Let them make them their own by memorizing them.

For many in the class the question of fitting themselves for their life-work and the discovery of their

gifts will be of vital interest. Here is an opportunity to give hope and courage, both to the young woman who has had advantages and training and also to her less fortunate sister. This lesson should open the way for many an intimate talk in regard to the personal life of the pupils, and should aim to send both the teacher and the pupil out into their day's work with the God-given purpose to belong to that great company which no man can number, who in their daily ministry are the interpreters of the faith to a waiting world.

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